

THE NEW COVENANT:

CONTAINING

- I. AN ACCURATE TRANSLATION OF THE NEW TESTAMENT.
- II. A HARMONY OF THE FOUR GOSPELS.
- III. A CHRONOLOGICAL ARRANGEMENT OF THE TEXT.
- IV. A BRIEF AND HANDY COMMENTARY.

VOLUME I.—THE FOUR GOSPELS.

By J. W. HANSON, A. M., D. D.

Non valet hæc ego dico, hæc tu dicis, hæc ilii dicit, sed hæc dicit Dominus.
Augustine.

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INTRODUCTION.

The author of this Version of the New Testament had long desired to see a more accurate translation of the Christian Scriptures than the Established Version, and when the Revision was projected he anticipated a realization of his hopes; but his expectations were not met by the work of the Revisionists, and at the earnest suggestion of a number of his friends, he resolved to undertake the task—in the midst of a busy editorial life—of preparing an exact rendering of the sense of the original Greek in plain and idiomatic English, that should avoid the defects of both the Established and Revised Versions. Perhaps he cannot better indicate the reasons that induced him to attempt the labor than by referring to a few of the merits and defects of the two Versions.

The defects of King James's Version are many.

1. It was not rendered directly from the original Greek of the New Testament, but was really collated from several English versions, most of which were themselves translations from the Latin. It therefore necessarily misses the finer shades of meaning in the Greek, for it has been well said that "the Greek can draw a clear line where other languages can only make a blot." It would be impossible for a translation of a translation to be a faithful rendering. Professedly translated from the same Greek text as Luther's, it was mostly from a recension collated by Erasmus in 1516, and Robert Stephens in 1550, from manuscripts no older than the tenth century, and was mainly a revision of several older English versions nearly all from the Latin Vulgate, or Beza's Latin version. We have closely examined a version by L. Tomson, dated 1576, thirty-five years before King James's saw the light, and find the two to be almost word for word.

2. But even if the Established Version had been a faithful translation of the Greek manuscripts of the New Testament then accessible, it would have been defective, for there were then but eight known and available, none of which were older than the tenth century, and not one of superior critical value. The book of Revelation had but one, and that an incomplete MS., and the

missing portions had to be supplied from the Latin Vulgate. Since then the number of known MSS. has been increased to more than 1,700, besides versions in Latin, Syriac, Coptic and Gothic, dating from two to four centuries after Christ, which contain 150,000 variations from each other. This fact alone should call for a translation from a text made after the most careful and critical collation.

3. Had King James's translators desired to give a faithful rendering of such materials as they had, they must have failed in consequence of the royal commands, which were to conform to the existing versions of Wickliffe, Tyndale, the Geneva, and especially the Bishop's Bible. Macknight declares: "It was made a little too complaisant to the king, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, etc."

4. It was done by a single sect at a time when the exercise of the spirit of a true and generous scholarship was difficult, if not impossible.

5. A theological bias impelled the authors to incorporate words into their version that have no warrant in the Greek. *Hades*, *Gehenna*, *aion*, *aionios*, improperly rendered "hell," "world," "eternal," and "everlasting," have wrought incalculable mischief by inculcating ideas not contained in the original; while "damnation" and kindred terms convey thoughts never intended by the sacred writers. Says Canon Farrar: "Where would be the popular teachings about 'hell' if we calmly and deliberately erased from our English Bibles the three words 'damnation' 'hell' and 'everlasting'? Yet I say unhesitatingly that not one of these words ought to stand any longer in the English Bible." These are glaring instances that represent a multitude of similar defects.

6. Great liberties were taken that pervert the meaning of the authors of the Bible. In 1 Cor. xv: 26, we read, "The last enemy *that* shall be destroyed *is* death," implying that there may be others not destroyed, after death. But strike out the words that the translators had the grace to print in Italics to show that they are not in the Greek, "that" and "is," and it reads very differently, "The last enemy shall be destroyed, death." This unpardonable instance represents a class.

7. Archaisms and obsolete words and expressions, of course, abound. Once understood, they now mislead or are obscure. "Let," for hinder. "worship," for respect, "room," for seat, "quick,"

for living, "conversation," for conduct, "usury," for interest, "by and by," for immediately, "thought," for anxiety, "carriage," for baggage, are only a few of the words frequently found in a book that should not contain a dubious word.

8. Inaccuracies of various kinds abound: the wrong use of the definite article, which is omitted where it should occur, and inserted in passages from which it should be absent. 2 Thess. ii: 3, "The falling away and the man of sin," is rendered, "A falling away, and that man of sin." 1 Tim. vi: 10, "A root of evil," is translated "The root of evil." John vi: 48, "the bread" is "that bread." There are many instances of this inaccurate use of the definite article.

Besides these errors the wrong tenses are of frequent occurrence. The aorist and perfect are habitually confounded, and other tenses are disregarded, and grammatical errors of various kinds are frequent. The defects and errors named, and others, are offset by the great merit of being in the main accurate, and of being couched in a magnificent diction that places it at the head of English literature. It is a "well of English undefiled." But this great merit does not cancel its deficiencies as a source of truth. Its defects have so vehemently pleaded for correction that the Revision was the almost universal demand of English-speaking Christendom.

The history of the Revision is well known. A company of English scholars invited several eminent American scholars to join them in revising the Established Version. The Revision is their work. Many suggestions of the American committee, rejected by their English co-laborers but printed as notes, have practically become a part of the text, for it is evident to all scholars not warped by a conservative spirit, that an unbiased scholarship would have adopted them. Some of the defects of the Revision may be named without attempting to enumerate them all:

1. The Revisers were trammelled by their instructions always to adhere strictly to the language of King James's Version unless absolutely compelled to depart from it. Instead of this it goes without saying that their only purpose should have been to produce a faithful equivalent of the sacred original in all cases, regardless of all other considerations.

2. It is, in many instances, as "Bibliotheca Sacra" observes, "a manifest compromise between the Anglican and American committees." Any one of the dozen principal scholars engaged

in the work, untrammelled and unrestricted, would have made a more faithful rendering.

3. Often, when no more faithful than the Established Version, the meaning is put into inferior English, so much so as to evoke this criticism from so eminent an authority as the "Edinburgh Review:" "Every phase of New Testament scholarship was represented in the New Testament company, but the niceties of idiomatic English appear to have found no champion." —Ed. Rev. No. 315.

4. It abounds in inconsistencies. Why should *Hades* be transplanted and *Gehenna* translated? Both are proper names, but while the latter is the name of a well-known locality, the former is of an imaginary place. There is tenfold more propriety in retaining *Gehenna* than *Hades*. The Revisionists virtually concede at least their misgivings, when they place *Gehenna* in the margin. Had they placed it in the text they would have removed a hurtful prejudice from the mind of the average reader, and relieved the sacred text from a serious incumbrance. And if our Master brought the word from the Hebrew, and set it in the Greek without translation—if he spoke Greek—or if the evangelist thus transplanted it, why should not an English translator follow the example?

Again, if *aion* denotes "age," as is admitted in the margin (see Matt. xxiv, 3), or if it means "world," why should the plural be rendered "forever," and the adjective "everlasting?" Is it not manifest that any word should carry substantially the same meaning in all its modifications? To render the noun "world" in the text, and "age" in the margin, "forever and ever" in the text and "ages of ages" in the margin, and the adjective, "eternal" and "everlasting," is to proceed arbitrarily, and not to translate legitimately. Nothing but a theological proclivity can explain the inconsistency.

So, too, in the Lord's Prayer, the interjection of "*one*" after "evil" seems a deliberate attempt to sustain the doctrine of a personal devil, regardless of the language of our Lord. By printing the word "*one*" in Italics the Revisers have acknowledged that it is not in the original, but by printing it at all they have demonstrated that the Revision needs revising. These are but a few specimens of the inconsistencies with which the work abounds.

5. Archaisms, and obsolete and obsolescent words and phrases that should have been discarded, are numerous: "On

this wise," "wroth," "verily," "twain," "for to see," "doest," "hale," "wot," etc. Some of the defenders of the Revision claim that it was better, on account of the sacred associations, to retain certain archaic phrases and words, which they call "innocent archaisms." But there are no "innocent archaisms" in a book intended to teach men the great truths of religion. Every word should be a transparent medium through which the unlettered reader can see the meaning of the inspired author. The young and illiterate cannot fail to be misled or confused when "quick" and "quicken" appear where "alive" and "make alive" should be, and when meeting words that have changed or lost their former meaning.

6. Uncouth and infelicitous words and phrases abound. Matt. vii: 4, 5: "Cast out * * the mote out." Mark iv: 31, 32, the mustard seed is called "less than all the seeds," and therefore less than itself; "[other]" should be added. Mark v: 42 Luke ii: 42, "Twelve years old" instead of "of age;" old cannot be applied to a young person. Mark xv: 44: "If he were," instead of "whether he was." Luke i: 7, "Now well stricken" instead of "then." Luke v: 21, vi, 4, "alone" should be "only." Luke vii: 44, John ii: 17, "thine" should be "thy;" Luke ix: 53, "though he were" should be "if he was;" xix: 26; "From him, * * * shall be taken away from him." John viii: 24, "except" should be "unless," etc. So they employ "chiefest," 2 Cor. xi: 5, xii: 11; "agreed together," Acts, v: 9; "each one," Acts, ii: 3; "either" instead of each, John xix: 18, etc. Acts xix: 16, 2 Pet. iii: 1, "both of them;" Heb., xi: 12, "as good as dead? so many as the stars," etc.; 2 Cor. xi: 18, 21, "I will glory also," instead of, "I also will glory;" and similar errors disfigure a large part of the revision.

One of the most indefensible errors is the phrase "forever and ever." If "forever" means endlessly, the addition of "and ever" is superfluous; if "forever" does not carry that meaning, "and ever" cannot impart it. But inasmuch as the phrase contains two plural nouns, it should be thus translated: "æons of æons," or "ages of ages." "Forever and ever" is a rendering that cannot be defended on philological grounds. It is a theological invention.

7. Grammatical inaccuracies. Matt. vi: 14, "For thine *is* the kingdom and the power;" vi: 19, "Moth and rust *doth*;" ix: 30, "See that no man *know it*;" xiii: 55, *Is* not his brethren;" xvi: 17, "Flesh and blood *hath*;" xxii: 40, "On these two *hangeth*;" xxvii: 56, "Among whom *was* Mary Magdalene and Mary;" Mark iii: 33,

"Who *is* my mother and my brethren?" Luke xvi: 15, "They that justify *yourselves*," instead of "themselves;" John vii: 17, "Whether it be;" xix: 18, "either" should be "each;" Acts xvii: 34, "Among whom also *was* Dionysius, the Areopagite, and a woman named Damaris, and others;" Rom. ix: 4, "Whose is the adoption and the glory, and the covenants," etc.; Eph. iii: 18, "What *is* the length, and breadth, and heighth, and depth.

Again, 1 Cor. xiii: 13, "And now *abideth* faith, hope, and love, these three;" 1 Tim., i: 20, "Of whom *is* Hymenæus and Alexander;" Heb. ix: 3, 4, "Wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant," etc., meaning to say that these three articles were there. The Revisers actually do say that the golden pot held the manna, Aaron's rod and the tables;" Rev. xx: 13, "*Every* man according to their works;" Rom. i: 13, "Oftentimes I purposed to *come* to you." The same error in Matt. xiv: 29, and elsewhere, and similar errors many times more. In spite of these and other less prominent defects, all which are inexcusable, the Revision is a very considerable improvement on the Established Version.

1. It is rendered from the best Greek text the world ever saw. The work of scholars during the last century, such as Tregelles, Alford, Tischendorf, and many others, and the large number of manuscripts that have been collated, have developed a Greek text incomparably superior to any other—Westcott and Hort's Greek Testament. While the Revision is not a direct translation of this great work, as it might and should have been, it passed through the press simultaneously with it, and the Revisionists had the work of Westcott and Hort constantly before them, and availed themselves of its aid. Many of the suggestions of the American committee are derived from Westcott and Hort, and are placed in the margin, and there is scarcely a suggestion of theirs that an unprejudiced scholar would not have incorporated into the text. Prof. Schaff, in his Introduction to the American edition of Westcott and Hort, says: "The text of the Revisers corresponds to the secondary readings of Westcott and Hort, and the text of Westcott and Hort with the marginal readings of the revisers, so that the two texts are virtually the same." English conservatism seems to have kept obvious improvements out of the Revision. Still, while the Established Version surpasses the Revision in its vernacular, idiomatic English, the

Revision is a far closer rendering of a far better Greek text—a better text than ever before was accessible.

Indeed, in place of only eight manuscripts, none older than the tenth century, the sole sources accessible in the days of King James, subsequent discoveries, and the investigation of scholars, have produced an authentic record of the original Gospels. Every new codex discovered has added to the “various readings” until 150,000 variations have been discovered. But most of them are very slight, and very few of them affect any important event, doctrine or principle. An accidental change of a letter or word in copying, the addition or omission of a word, letter or sentence, to perfect what the copyist thought to be the meaning, or a copyist’s carelessness, explains most of the variations. Very few, if any of them are believed to be the result of design. It is indeed one of the remarkable facts in the history of the Bible manuscripts that seldom was the pious fraud of foisting supports of favorite doctrines into the Christian Scriptures ever attempted, though the exigencies of theological controversy must often have presented the temptation. Only about four hundred variations really affecting the sense have been discovered. Most of the errors in the later MSS. were first written in the margin as glosses, and subsequently crept into the text. But the microscopical eyes of critics have detected them, and it is now certain that we have a nearly perfect recension.

The three great sources of an accurate Greek text are the Sinaitic, Vatican and Alexandrian codices, whose value is in the order named.

The *Sinaitic* was found by Constantine Tischendorf, in 1844, and 1859, in a convent on Mt. Sinai, and it contains the Bible, complete. Its discovery is one of the most singular of all literary events. Its date is between A. D., 300, and A. D., 400, and it is at least six centuries older than any manuscript known when the Authorized Version was made. It is probably one of the fifty copies that the Emperor Constantine ordered made, A. D. 331.

The *Vatican* is next, if not equal to the Sinaitic codex. It was first catalogued A. D. 1475, but how long it had been in the Vatican library, where it had long been kept with jealous care, is unknown. It is incomplete from the middle of verse 14 in Hebrews ix. It closely agrees with the Sinaitic, and is of about the same age.

The *Alexandrian* was brought from Alexandria, by the Patri-

arch of Constantinople, and presented to King Charles I, in 1628. It is now in the British Museum. It does not contain Matthew before xxv: 6, or John, from vi: 50 to viii: 52, or 2d Corinthians from iv: 13 to xii: 6. It is about one century more recent than S. and V., and is of less critical value than either of them.

These three codices are more valuable as sources of an accurate Greek text of the New Testament, than all other known MSS. They agree with the translations and Christian writers that antedate them, and are proved to be faithful copies of still older documents, which, written on the tender papyrus then in use, perished soon after they were written, as did all contemporaneous writings not preserved in mummies or under lava.

The great labor of critically examining the fountains of the Christian Scriptures was extended through more than a generation of years, and was performed by two of the most eminent English scholars—Brooke Foss Westcott, D. D., and Fenton John Anthony Hort, D. D. The great result of their labors was given to the world in 1881, simultaneously with the Revision. It is the most valuable addition to Biblical literature in modern times, and is worth more than all other Greek Testaments—is in fact the only one approximating perfection. This volume is primarily

A Translation. It aims to present, in plain, idiomatic English, the exact sense of the Greek original, avoiding archaisms, and obsolete and obsolescent words, and reproducing the meaning of the language of inspiration, as nearly as possible. Had the book been intended for public use, or to take the place of the two Versions, certain words, rendered sacred by association, might have been preserved, but as it is designed for study, and comparison with them, and to convey the precise meaning of the New Testament to those not familiar with the original, the author has in all cases tried to convey the sense in the words that best convey the meaning, regardless of association or any other consideration. Whether Jesus and his apostles spoke in Aramaic or Greek, their language must have been quite colloquial, and in order to reproduce their meaning in English, certainly the Gospels, Acts, James's and John's epistles should be couched in common phraseology. The nearer a version succeeds in employing everyday speech, the closer it will be to the spirit of the New Testament.

The author does not claim to have produced that impossible thing, a perfect translation, but he trusts he has rendered the

exact thought of the inspired record in plain, simple, accurate English. There is an occasional departure from the grammatical construction of the original, as where a plural and singular, or a past and present are found in the same sentence; in such instances grammatical consistency is produced. In all other respects as literal a rendering has been made as the difference in the two idioms allows. The translator has taken for his rule an adapted alteration and application of the ancient oracle: "Be literal, be literal, be not too literal." The book is

A Harmony. The four Evangelists are independent records of the words and works of our Lord, each relating as much of his life and teachings as the author had received, and differing in minute details, but essentially harmonious with the others. Matthew and Mark closely resemble each other, the former giving fuller details, and accounts not elsewhere found. Luke is quite parallel at the beginning and end of his account, with Matthew and Mark, while Mark and John relate much that is not in either of the other two, except the solemn events accompanying our Lord's passion. Each is part of a perfect whole. Mark and John seem to have pursued an even chronological course, while Matthew and Luke are more fragmentary and irregular, and wrote as they recalled the language of our Lord and the incidents of his life. The four currents of narrative pursue varying channels, uniting in one broad stream.

Much of the interest of the average reader of the New Testament is lost in consequence of his failure to read the book as a connected story. By arranging all that the different evangelists relate of any event in one connection, the reader is able to see at a glance all that can be known of it. Our Harmony does this. The book is also

A Chronology. The fragmentary manner in which the Gospels were compiled, and the arbitrary way in which the other books appear in the New Testament, prevent the common reader from reading the book as a connected narration. This Version is chronologically arranged, so that the Gospels present the scenes in the Blessed Life, as they occurred, and the other books are arranged according to the dates on which they were written. It is also

A Commentary. The notes accompanying the text are designed to shed such light on the language as will enable the reader to see what the inspired authors meant, chiefly on matters of eschatology. He has not attempted a full commentary, but

has only endeavored to assist the reader to see the teachings of the Book of books, concerning the destiny of the human family.

The reader of this Version should always remember that the Greek from which it is translated is not the "*koine ekdosis*," "*textus receptus*," or received Greek text from which our Received Version was rendered, but a Greek derived from older manuscripts than any that were available at the time our Received Version was made. [See pp. vi-vii of this Introduction.] No criticism concerning the accuracy of the rendering is just, unless it is based on a knowledge of that better Greek, contained in the recension of Westcott and Hort; as modified by the S. or V., or both. If any language should seem objectionable because different from that of the E. V. or R. V., it should be judged solely on the ground of its accuracy, and not at all from association, or because it disturbs the ear accustomed to other phraseology.

In many places the same Greek is rendered in different English phraseology, where there seems little or no choice, and yet, as tastes may differ, equally accurate, though different renderings are given.

Most of the points of difference from R. V. and E. V. result from following S. or V., or both, in omitting trivial words. Other variations, following S. or V., or both, are printed in Italics. The oldest manuscripts are distinguished for their brevity. Nearly all the corruptions are additions, and are chiefly such words as "and," "but," "then," "now," "to them," "to him," and the like. These omissions are many, but they in no case affect the sense, and so are not specified. A comparison with the R. V., will identify them by their presence there, and their absence from this book. Other changes have been made on the score of accuracy—Kapharnaum, instead of Capernaum; Beelzebul, instead of Beelzebub; Gethsemani, instead of Gethsemane, etc.. Space has not been occupied in explanations or defenses of these changes, but their propriety will be acknowledged.

When to render and when to ignore the definite article in translating New Testament Greek into English is a continual problem. It is often found in Greek where the English omits it, and omitted where the English employs it. It is impossible always to translate it where it appears, or omit to insert it where it is absent, in almost every chapter. Thus, Luke xii: 8, "Whoever may acknowledge me in presence of the men, the Son of the Man will also acknowledge him in presence of the angels of the God." Our idiom requires the article before "presence,"

and its suppression before "men," "man," and "God,"—one addition and three omissions in one verse, and this is no more than a specimen verse. Where we have found it necessary to insert it, when it is not in the Greek, it is enclosed in brackets, but where it is omitted from places in which it occurs, no indication is given.

The name of the Apostle James has been changed to Jacob, that being the accurate form—Latin *Jacobus*, Greek *Iacobos*. The translator knows no good reason for employing the word James.

A somewhat radical feature of this Version will be found in the words into which the æonian phraseology is rendered. Undoubtedly "age" is the best word to represent the Greek *aion*, but "age-lasting," though usually an accurate equivalent for the adjective *aionion*, is not euphonious, and where, as is sometimes the case, mere duration is not so much meant as quality, it is inadequate. "Pertaining to the age," or "partaking of the quality of the age," is sometimes the meaning. For this reason it was decided best to transliterate the æonian words rather than translate them, and they are rendered "æon" and "æonian." Thus the English reader sees these much-disputed terms as nearly as possible as they are in the original, and has the same facilities for understanding their exact meaning as has the Greek scholar.

The important omissions from the Four Gospels of passages contained in the Established Version, are compelled by the fact that they are not found in the oldest Greek MSS., nor in the earliest authorities. Most of them are referred to in the Notes. They are as follows :

Matthew v: 44, 45. See page 81.

vi: 13. " 84.

x: 8. " 138.

xii: 44. " 250.

xii: 47. " " "And one said

to him, 'Behold thy mother and thy brethren stand outside seeking to speak to thee.' " Om. S. V.

Matthew xvi: 1, 3. See page 162.

xvii: 21. " 170.

xviii: 11. " 74.

xxiii: 14. " 259.

xxiv: 35. " 277.

xxvii: 35. " 330.

Mark vi: 11. "It shall be more tolerable for the land of Sodom and Gomorrah."

	Mark xi: 26.	See page 246.	
	xvi: 9, 20.	"	342.
Luke	i: 28.	"	5.
	iv: 18.	"	"To heal the broken-hearted."
Luke	viii: 16.	"	119.
	xi: 2-4.	"	192.
	xvii: 19.	"	182.
	xvii: 33.	"	224.
	xxiii: 17.	"	324.
	xxiii: 34.	"	330.
	xxiv: 12.	"	341.
	xxiv: 40.	"	344.
John	vi: 3, 4.	See page 148.	
	viii: 53 to viii: 11.		186.

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The author takes pleasure in acknowledging his indebtedness to the accurate and critical knowledge of Rev. Jacob Merrifield, under whose eye his manuscript and proofs have passed, and to Rev. O. D. Miller, S. T. D., Rev. T. B. Thayer, D. D., and Rev. G. L. Demarest, D. D., some of whom have inspected all, and all of whom have inspected some of his proofs, and who have made valuable suggestions for which he and his readers are under obligations.

EXPLANATION.

"Om." signifies omitted; "E.V.," Established, or King James's Version; "R. V.," the Revision by the Canterbury Convocation; "S.," the Sinaitic Codex, or MS.; "V.," the Vatican; "A.," the Alexandrian.

The words in brackets are supplied by the translator, to give what he deems to be the full sense. The words in *Italics* are found in either the Sinaitic, or Vatican, or both, and are 'not in the Greek of Westcott and Hort.

THE SECOND EDITION.

THE great favor with which "THE NEW COVENANT" has been received has induced the translator to publish a second edition, and the criticisms of some of his friends have urged him to accompany the issue with a few observations.

The introduction to Volume II. explains many of the peculiarities of this version, to which the reader is referred. Meanwhile it may be said that no attempt has been made to rival the diction of the accepted version. The sole purpose has been to give a faithful and accurate rendering of the original, in modern idiomatic English. And the criticisms the work has received have demonstrated that the author's success has been as great as he had a right to anticipate.

Such words as contain the Greek letter Kappa, which has the force of the English K, which words are usually spelled with C in English, have been rendered by K, as Korinthians, etc., except Sadducees, Jacob, Isaac, etc., which should be Saddukees, Isaak, Jakob, etc. They have been kept in the usual form, as they are so fixed in the mind of the average reader, as to render change unadvisable.

The names of measures, weights, coins, etc., are given in their usual form, as the words "bushel," "penny," etc., give no adequate idea of the authors' meaning, and we have no English terms that afford equivalents. The following definitions will enable the reader to understand the meanings of the terms employed.

<i>Amphoras,</i>	-	-	-	in E. V. firkins	7½	gallons each.
<i>Baths,</i>	-	-	-	"	"	measure 30 quarts
<i>Kors</i>	-	-	-	"	"	75½ gallons.
<i>Choenix</i>	-	-	-	"	"	"
<i>Saton</i>	-	-	-	"	"	2½ "
<i>Modias</i>	-	-	-	"	"	bushel 2 "
<i>Stadion</i>	-	-	-	"	"	furlong ⅙ mile.
<i>Lepton</i>	-	-	-	"	"	mite 1-10 cent.

<i>Quadrans</i>	-	-	-	in E. V. farthing 4 mills.
<i>Assarion</i>	-	-	-	“ “ “ 1½ mills.
<i>Drachma</i>	-	-	-	“ “ piece 14 cents.
<i>Drachma</i>	-	-	-	“ “ piece of silver 14 cents
<i>Stater</i>	-	-	-	“ “ “ “ 56 “
<i>Di-drachma</i>	-	-	-	“ “ tribute money 28 “
<i>Denarion</i>	-	-	-	“ “ penny 15 cents.
<i>Talanton</i>	-	-	-	“ “ talent, more than \$1,000
<i>Mina</i>	-	-	-	“ “ pound, 100 drachmas.

In order to clearly understand all that is accomplished in “THE NEW COVENANT,” the reader should consult the Introduction in each volume.

THE INSCRIPTION ON THE CROSS.

The inscription on the cross is here given in the three tongues, Greek, Latin and Hebrew.

OYTOΣ
ΕΣΤΙΝ
Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ
ΙΟΥΔΑΙΩΝ.

Luke xxiii : 38.

HIC EST
JESUS
REX JUDÆ-
ORUM.

Matt. xxvlii : 37.

יֵשׁוּעַ
הַנָּצִרִי
מֶלֶךְ
הַיְּהוּדִים

John xix : 19.

THE NEW COVENANT.

PART I.

THE BIRTH AND CHILDHOOD OF JESUS, THE CHRIST.

TIME—THIRTEEN AND A HALF YEARS.

PREFACE.

Mark i: 1. [The] beginning of the Good News of Jesus Christ.

Luke i: 1-4. Since many have undertaken to prepare a narrative of those facts fully established among us, 'as they transmitted them to us, who, from [the] beginning were eye-witnesses and attendants of the Word, 'it seemed good for

That "THE NEW COVENANT," and not "The New Testament," is the correct title of the Christian Scriptures, is conceded by all authorities. I need only cite the following: "The original, which we translate The New Testament, . . . simply means the New Covenant."—*Adam Clarke*. "The New Covenant is, by the consent of all critics, the true title of the Christian Scriptures."—*Dabney*. "That the rendering of the word *Diathēkē*, Covenant, is the better version, is unquestionable."—*Campbell*. "It is well known that *Diathēkē* in Hellenistic Greek means, usually, covenant (corresponding to the Hebrew *berith*), except perhaps, in Heb. ix: 11-17, and also in Gal. iii: 15, but even in these passages the same meaning is preferred by many commentators."—*Roberts's Companion to the Revised Version*.

"Saint" and "Gospel" are wanting from all the older manuscripts. *Kata Matthaion*, etc. ("according to Matthew, etc."), is the plain and simple designation of the Gospel record. The evangelists neither called themselves saints, nor their unpretending stories of THE LIFE, Gospels.

MARK i: 1. "Good News." The English Word Gospel, a modern form of the Anglo-Saxon "God's Spel," or "Good Spel," God's Message, or a good mes-

me, also, who have accurately traced all things from the first, to write in an orderly manner to you, most excellent Theophilus, 'that you may know the certainty of the words of which you have been orally taught.

AN ANGEL APPEARS TO ZACHARIAH.

Luke i: 5-25. It occurred in the days of Herod, king of Judea, that there was a certain priest, named Zachariah, of Abijah's course, and his wife was of Aaron's daughters, and her name was Elisabeth. 'And they were both righteous before God, walking irreproachably in all the commands and ordinances of the Lord. 'And they had no child, because Elisabeth was sterile, and they were both far advanced in their days.

sage, does not convey the meaning of the Greek *Euangelion*. The word Gospel stands to the ordinary mind as a synonym of the Christian system as it is popularly understood, whereas the Evangelist indicates the character of that system. Christianity is Good News, Good Tidings; the Gospel is a message of salvation, "Good News, which is to be a great joy to all people." See Luke ii: 10. A proper rendering of the verse would be, "Beginning of the Evangel of Jesus Christ." Westcott and Hort omit "Son of God," found in E. V. and R. V. (Established Version and Revised Version), and place it in the margin. It is probably not genuine.

LUKE i: 1. "Undertaken," Greek *epikeirēsan*. "Narrative," Greek *diēgēs-in*; these two words are peculiar to Luke in the N. T., and are medical terms found frequently in antecedent Greek medical literature. The first is found in Hippocrates (Epid. 1147), Morb. Acut. 396; Haemer. 891; in Galen, Comm. ii: 71; Prædic. xvi: 656, etc. The second is found in Hipp. Morb. Acut. 392; in Galen Antid. i: 5 (xiv: 51), etc. See "The Medical Language of St. Luke: A Proof from Internal Evidence that 'The Gospel According to St. Luke and the Acts of the Apostles were written by the same person, and that the writer was a medical man. By the Rev. William Kirk Hobart, LL.D. Dublin, 1882." This book demonstrates, by several hundred medical terms used by Luke, that he was a physician.

LUKE i: 5. "It occurred." This form of expression, "It came to pass," in E. V. and R. V., is of frequent occurrence, and is rendered from *egeneto*. It is quite non-essential, and it was at first thought best to pass it over untranslated, on account of its frequent occurrence and unimportance, but on the whole, it was judged better to retain it. The phrase is about equivalent to the old English method of beginning a story, "Once upon a time."

LUKE i: 9. The incense used in the Jewish offerings, on the altar of incense, before the ark, was a mixture of sweet spices, stacte, onycha, galbanum, and pure frankincense. This was burnt twice a day on the golden altar (Ex. xxx: 7, 8, 34-38).

Now it occurred, while he performed the sacred rites, in the order of his course, before God, that it fell to his lot, according to the custom of the priesthood, to go into the temple of the Lord, to burn incense. ¹⁰And the entire multitude of the people were praying outside, at the hour of incense-offering. ¹¹And an angel of [the] Lord appeared to him, standing at the right of the altar of incense. ¹²And when Zachariah saw [him] he was startled, and fear fell on him. ¹³But the angel said to him,

“Fear not, Zachariah,

Because your prayer is heard,

And your wife Elisabeth shall bear you a son,

And you shall call his name John.

¹⁴And he shall be a joy and an exultation to you,

And many shall be glad at his birth.

¹⁵For he will be great in the sight of the Lord,

LUKE 1: 11. The Greek *angelos* is rendered both “angel” and “messenger” in the N. T. It occurs 183 times, and is applied to good and bad spirits, men, armies, wind, fire, etc. Any messenger of God is God’s angel. It is not easy to render the word uniformly, angel or messenger, but whichever term is used the meaning is the same, to be determined by the context, and not by the word. It is given to John the Immerser, Matt. i: 10; to his disciples, Luke vii: 24; to the disciples of Jesus, Luke ix: 52; to the thorn in Paul’s flesh, 2 Cor. xii: 17; to the Hebrew spies, James ii: 25, etc. In the O. T. a similar custom prevails. All messengers are angels.

The difficulty of rendering any Greek word into the same English word, uniformly, may be seen by the different words into which it has been found necessary to translate the verb *katargeo*, which in the Authorized Version is rendered “cumber” (Luke xiii: 7), “make without effect” (Rom. iii: 3), “make void” (Rom. iii: 31), “destroy” (Rom. vi: 6; 1 Cor. vi: 13, and xv: 26; 2 Thess. ii: 8; and Heb. ii: 14), “loose” (Rom. vii: 2), “deliver” (Rom. vii: 6), “bring to nought” (1 Cor. i: 28), and in the passive “come to nought” (1 Cor. ii: 6), “fail” (1 Cor. xiii: 8), “vanish away” (*ib.*), “be done away” (*ib.* 10; 2 Cor. iii: 7, 11, 14), “put away” (1 Cor. xiii: 11), “put down” (1 Cor. xv: 24), “make of none effect” (Gal. iii: 17), and in the passive “become of no effect” (Gal. v: 4), “cease” (Gal. v: 11), and “abolish” (2 Cor. iii: 13; Eph. ii: 15; 2 Tim. i: 10), and for which the Revisers retain “cumber,” “make of none effect,” “be done away,” “bring to nought,” and “abolish,” and three substitutes in “discharge,” “sever,” and “pass away.”

LUKE 1: 15. “Holy Spirit.” This phrase is not here accompanied by the definite article. Personality is not intimated. A proper rendering would be “a

And he shall not drink of wine nor strong drink,
 And he shall be filled with [the] Holy Spirit,
 Even from his mother's womb.

¹⁶And many of the sons of Israel
 Will he turn to [the] Lord their God.

¹⁷And he shall appear in his sight,
 In [the] spirit and power of Elijah,
 To turn fathers' hearts to children,
 And [the] disobedient in the wisdom of [the] just;
 To qualify for the Lord a prepared people."

¹⁸And Zachariah said to the angel, "By what [sign] shall I know this, for I am an old man, and my wife is far advanced in her days." ¹⁹And the angel answered and said to him, "I am Gabriel, that stand in God's presence, and I was sent to speak to you, and to tell you this good news. ²⁰And behold, you shall be mute, and unable to speak, till the day when these things shall be accomplished; because you have not believed my words, which shall be fulfilled in their season." ²¹And the people were waiting for Zachariah, and they wondered at his delaying in the temple. ²²But when he came out he was unable to speak to them, and they perceived that he had seen a vision in the temple, for he made signs to them, and continued deaf and mute. ²³And it occurred when the days of his ministrations terminated, [that] he went to his house. ²⁴And after these days his wife Elisabeth became pregnant, and concealed herself five months, saying: ²⁵"Thus has the Lord done for me in days when he regarded [me] to take away my reproach among men."

THE ANNUNCIATION.

Luke i: 26-38. Now in the sixth month, the angel Gabriel was sent from God, to a city of Galilee, named Nazareth,

divine spirit." A curious instance of inconsistency appears in the treatment of this phrase in R. V. It is sometimes rendered "Holy Spirit," and some-

”to a virgin affianced to a man named Joseph, of the house and lineage of David, and the virgin’s name was Mary. ”And he came in to her and said,

“Hail, favored one, the Lord [is] with you.”

”But she was agitated at the word, and pondered what this salutation could mean. ”And the angel said to her,

“Fear not, Mary! for you have found favor with God,

”And behold you shall conceive in your womb,

And shall bear a son,

And shall call his name Jesus.

”He shall be great, and shall be called son of the Highest,

And the Lord God will give him his father David’s throne,

”And he shall reign over the house of David to the æons,

And of his reign there shall be no end.”

times it is rendered “Holy Ghost.” It would seem that the Revisers intended to adopt the former and better phrase, but abandoned their purpose. Can it be that the occurrence of “Holy Ghost” in the Episcopal Prayer Book, as the object of worship, compelled the sacrifice of good taste? Holy Ghost is most objectionable and unwarrantable.

LUKE i: 28. “Blessed art thou among women,” is omitted by S. & V.

LUKE i: 33. “To the æons.” The rendering of this language in E. V. and R. V. is “forever,” but the word is plural, *eis tous aiōnas*. The singular, *aiōn*, denotes age, or æon. The R. V. puts “unto the ages” in the margin. It would have been better to place these words in the text. To translate them “forever,” meaning endless duration, is to make the Gospel contradict itself, for it explicitly declares that Christ’s kingdom will end, 1 Cor. xv: 24-25. He cannot, therefore, reign “forever;” moreover, if *aiōn*, singular, does not mean eternity, no number of *aiōns* can have that meaning. The plural form demonstrates its meaning to be limited duration. For the lexicography of this word consult Theodoret, Hesychius, Phavorinus, Rost, Hedericus, Schleusner, Passow, Grove, Donnegan, Ewing, Schrevelius, Dr. Taylor, Autenrieth, Pickering, Liddell and Scott, Hincks, Lutz, Macknight, Wright, Robinson, Jones, Cruden, Alexander Campbell, Whitby, Pearce, Southwood Smith, Moses Stuart, Maclaine, Dr. Edward Beecher, John Foster, Simpson, De Quincey, Sears, De Lamennais, Blackie, Farrar, Kingsley, etc., quoted in “Hanson’s *Aiōn Aiōnios*.” Schleusner says “an *aiōn* is any space of time, whether longer or shorter, past, present, or future, to be determined by the persons or things spoken of, and the scope of the subjects; the life, or age of man.” The obvious meaning of the phrase here is for ages, a long, indefinite, yet limited period. “No end” is to be understood rhetorically, figuratively, as the equivalent of “ages.”

This “*aiōn*,” and “the *aiōn* to come,” further on, rendered “this world” and

³⁴“But,” said Mary to the angel, “How can this be, since I do not know a man?” ³⁵And the angel answered, and said to her,

“[The] Holy Spirit shall come upon you,
And power from the Highest shall overshadow you;
Wherefore, the begotten of you, being holy,
Shall be called God’s son.

³⁶And behold, Elisabeth, your kinswoman,
Even she has conceived a son in her old age,
And this is the sixth month of her that was reputed sterile;
³⁷For no word of God is impossible.”

³⁸And Mary said, “Behold the Lord’s bondmaid! be it done to me according to thy word.” And the angel left her.

INTERVIEW BETWEEN MARY AND ELISABETH.

Luke i: 39-56. And Mary arose in those days, and hastened into the hill country, into a city of Judea; ⁴⁰and entered the house of Zachariah, and saluted Elisabeth. ⁴¹And it occurred when Elisabeth heard the salutation of Mary, that the babe leaped in her womb, and Elisabeth was filled with [the] Holy Spirit. ⁴²And she raised her voice with a loud cry and said:

“Blessed [are] you among women!
And blest the fruit of your womb!

⁴³And how comes this to me,
That the mother of my Lord should approach me?

⁴⁴For, behold, when the voice of your salutation reached my ears,

The babe leaped with exultation in my womb;

“the world to come” in E. V., usually mean the Mosaic and the Christian, or Messianic ages, or dispensations.

LUKE i: 35. “Holy Spirit” here has no article; the phrase means nothing like personality, but denotes the quality of the influence that should possess Mary. See comment on Luke i: 15. A divine spirit from God was to influence her.

⁴⁶And happy she who believed that there will be a fulfillment of the [words] spoken to her by the Lord.” ⁴⁶And Mary said,
⁴⁷“My soul extols the Lord!

⁴⁷And my spirit has exulted in God my Savior!

⁴⁸For he has seen the lowly condition of his bond-maid,
 For behold from now all generations shall call me happy!

⁴⁹For the Mighty One has done great things for me,
 And holy is his name!

⁵⁰And his mercy is to generations and generations,
 Of them that fear him!

⁵¹He has shown strength with his arm,
 He has dispersed [the] haughty by [the] thought of their heart.

⁵²He has cast down potentates from thrones,
 And exalted lowly ones.

⁵³He has filled [the] hungry with good things,
 And [the] rich he has sent empty away.

⁵⁴He has helped Israel, his own child, to remember mercy,
⁵⁵As he spoke to our fathers,
 To Abraham and his seed, [even] to the æon.”

⁵⁶And Mary remained with her about three months, and [then] returned to her house.

THE BIRTH OF JOHN THE IMMERSER.

Luke i: 57-80. Now Elisabeth's time to bear was completed, and she brought forth a son. ⁵⁸And her neighbors and kindred heard that [the] Lord had magnified his mercy toward her, and they rejoiced with her. ⁵⁹And it occurred on the eighth day, [that] they came to circumcise the little child, and were calling him Zachariah, after his father's name,

LUKE i: 55. *Eis ton aiōna* is the form in Wescott and Hort, but the Vatican says *eos aiōnos*. The meaning is “to, or during an age, or æon.” As God's dealings with Abraham are here referred to, the duration must be limited to his life time. “For ever” is manifestly inaccurate.

“and his mother answering said, “No, but he shall be called John.” “And they said to her, “There is no one among your kindred who is called by this name.” “And they made signs to his father, [asking] what he would desire him to be called. “And he asked for a tablet, and wrote, saying, “John is his name.” “And they all wondered, but his mouth was immediately opened, and his tongue [loosened], and he spoke, praising God. “And fear came on all those who dwelt around them, and in the entire hill country of Judea, *because of these sayings*. “And all who heard pondered them in their hearts, saying, “What, then, will this child be?” for the hand of the Lord was with him. “And Zachariah, his father, was filled with [the] Holy Spirit, and [he] prophesied, saying:

““Blessed [be] the Lord, the God of Israel,

Because he has visited, and wrought redemption for his people;

“And has raised up to us a horn of salvation,

In the house of David, his servant,

“Even as he spoke through the mouth of his holy prophets from [the] æon,

“Salvation from our enemies,

And from the hand of all those who hate us,

“To perform mercy with our fathers,

And to remember his holy covenant.

“The oath that he swore to Abraham our father,

“To enable us, rescued from the hands of our enemies,

Fearlessly to worship him,

“In holiness and righteousness in his presence, all our days.

“And you, little child, shall be called a prophet of the Highest,

LUKE 1: 63. A small board covered with wax and written on with an iron style.

LUKE 1: 70. *Ap' aiōnos* “from an age, or æon,” that is, anciently, from of old.

For you shall go before the face of the Lord, to prepare his ways,

⁷⁷To give knowledge of salvation to his people,

In the forgiveness of our sins,

⁷⁸Through the tender mercy of our God,

By which a dawning from on high shall visit us,

⁷⁹To shine to those that sit in darkness, and the death-shade,

To guide our feet into [the] way of peace."

⁸⁰And the little child grew, and became strong in spirit, and was in the deserts till [the] day of his appearance to Israel.

AN ANGEL APPEARS TO JOSEPH.

Matt. i: 18-25. Now the generation of Jesus Christ was thus: When his mother Mary had been affianced to Joseph, before they were united, she was discovered to be pregnant by [the] Holy Spirit. ¹⁹And Joseph, her husband, being just, and yet reluctant to expose her publicly, inclined to put her away privately. ²⁰But, while thinking of these things, behold, an angel of the Lord appeared to him, in a dream, saying, "Joseph, David's son, fear not to take Mary, [as] your wife, for that begotten in her, is by [the] Holy Spirit. ²¹And she shall bear a son, and you shall call his name Jesus, for he shall

MATT. i: 18. The oldest mss., usually, as in this text, precede Christ by the article, "The Christ."

MATT. i: 19. *Deigmatisai*, reveal her condition, not *paradeigmatisai*, make her an example. See Eusebius.

The account of the miraculous conception is rejected by many, as incredible; but what more probable than that God, who has been from the beginning working a new miracle, every time a new animal or vegetable has been created, should interpose to impart his divine spirit without measure, when he designed introducing a new order of spiritual creation? To our mind the miraculous conception is as credible as the account of man's original creation. Both are natural from God's side, and only supernatural from the human side of the phenomena. Jesus Christ can be accounted for only on the supposition of a divine beginning.

MATT. i: 21. Dr. Paige remarks: "*His people*. Some have supposed that a less number than the whole race of man is here indicated. But the general

save his people from their sins.” “And all this occurred that the word spoken by the Lord, through the prophet, might be fulfilled, saying,

“Behold, the virgin shall conceive, and bear a son,

And they shall call his name Emmanuel!

Which is, when translated, God [is] with us.”

“And being aroused from the sleep, Joseph did as the Lord’s

testimony of the Scriptures justifies the belief that *his people*, as here used, is equivalent to *all men*. Ps. ii: 8; John xvii: 2, 10; 1 Cor. xv: 27, 28. Various other circumstances combine to confirm this belief. (1.) The impartial goodness of the God and Father of the spirits of all flesh. Ps. cxlv: 9; Matt. v: 44-48; 1 John iv: 8-10. (2.) The declared object of Christ’s mission. Gen. xxii: 18, with Acts iii: 25, 26, and Gal. iii: 16; John iii: 17; Eph. i: 9, 10; Phil. ii: 9-11; 1 John iv: 9, 14. (3.) The testimony of Jesus and his apostles, that he came to save all, especially sinners. Matt. ix: 13; xviii: 11; John xii: 32; xvii: 2; 1 Tim. i: 15; ii: 6; Heb. ii: 9; 1 John ii: 2. Such are the number and character of those whom Jesus had commission to save. *From their sins*. Not from some trivial danger or distress; but from that sinfulness which is the occasion of the most frequent and intense misery. Not from the consequences of sin, leaving the root of the evil undisturbed; but from sin itself. The salvation which Jesus Christ came to accomplish is a deliverance from sinfulness, a purification from unrighteousness, a redemption from iniquity; in the language of Dr. A. Clarke, a ‘deliverance from all the power, guilt, and pollution of sin.’ ‘Less than this,’ he adds, ‘is not spoken of in the gospel; and less than this would be unbecoming the gospel.’ Matt. xxvi: 28; John i: 29; Tit. ii: 14; 1 John i: 7, 9. Salvation, then, may be regarded as a change from sinfulness to holiness; ‘remission of sins; emendation of life; peace of mind; hope of eternal life; and endless happiness itself.’—*Rosenmuller*. Jesus denotes ‘Savior.’ The name appears among the Hebrews as *Oshea*, *Hoshea*, *Jehoshua*, *Jeshua* and *Joshua*, meaning *Whose help is Jehovah*, or *God the Savior*. The Greek *Jason* and *Jesus* are the same. The word is composed of *yah shua*, ‘I shall be powerful.’ This is the first gospel prophecy of the great work of the Christ. He was named to signify his character and mission,—Jesus, one who saves. ‘He shall save his people,’ that is, sinners, because they are to be saved from their sins. His people, then, are sinners, and as all men are sinners, all are his people, and all will be saved by him, not from deserved punishment, not from ‘hell,’ nor any outward calamity, but ‘from their sins.’”

MATT. i: 23. “Emmanuel, God with us. This language does not teach that Christ was God, but that he was divine, Godlike. It was no uncommon thing among the Jews to be called by names such as Emmanuel. *Ithiel* signifies God with me. *Lemuel* signifies God with them. *Daniel* signifies God my Judge. *Abiel* signifies God my Father. *Gabriel* signifies the strong God. *Elijah* signifies God Jehovah. Now, who ever thinks that the men who once were designated by these names, or who now bear them, as we know some do, were or are the Almighty God?

angel directed him, and took his wife, ²⁵and he did not know her till she bore a son, and he called his name Jesus.

THE BIRTH OF JESUS.

Luke ii: 1-7. Now it occurred in those days, that a decree was issued by Kaisar Augustus, to register all the inhabited [world.] ²This first registry occurred when Quirinius was pro-consul of Syria. ³And all went to be registered, each in his own city. ⁴And Joseph, also, went up from Galilee, out of the city of Nazareth, into Judea, into David's city, which is called Bethlehem, because he was of the house and lineage of David, ⁵to be registered, with Mary his affianced, she being pregnant. ⁶And while they were there, it occurred that the days of her bearing were completed. ⁷And she brought forth her first-born son, and swathed him, and laid him in a manger, because there was no place for them in the khan.

THE ANGELS AND THE SHEPHERDS.

Luke ii: 8-20. And there were shepherds in that country, remaining out in the fields, and keeping their flock in the night watches. ⁹And an angel of [the] Lord stood by them, and glory from [the] Lord shone *over* them, and they were afraid with a great fear. ¹⁰And the angel said to them, "Fear not!

For behold I bring you good news,
Which shall be a great joy to all the people!
¹¹Because a Savior is born to you, to-day,
¹²In the city of David, who is Christ [the] Lord,
And this [is] the sign to you:

LUKE ii: 7. Inn is not the word. "Khan," or caravansary, conveys the meaning better. It was a wayside building, in which travelers found shelter, and furnished their own food. There was no host nor landlord in this khan (*kataluma*). But the inn in Luke x: 34, *pandokeion*, had a host.—The manger, or stall, *phatnē*, from *pateomai*, I eat.

LUKE ii: 10. *I bring you good news.* The word *euangelizomai*, here ren-

You will find the babe swathed, and lying in a manger."

¹³And suddenly there was with the angel a multitude of [the] heavenly host, praising God, and saying;

¹⁴"Glory to God in the highest,
And on earth peace, good will among men."

¹⁵And it occurred, when the angels went from them, into heaven, the shepherds said to each other, "Let us now go to Bethlehem, and see this thing that has transpired, which the Lord has revealed to us." ¹⁶And they hastened, and found both Mary and Joseph, and the babe lying in the manger.

¹⁷And when they saw it, they made known the declaration that had been told to them, concerning this little child. ¹⁸And all who heard wondered at the things related to them by the shepherds. ¹⁹But Mary kept all these words, pondering them in her heart. ²⁰And the shepherds returned, glorifying and praising God for all they had heard and seen, even as it had been told to them.

THE CIRCUMCISION.

Luke ii: 21. And when eight days were completed, [the time] to circumcise him, his name was called Jesus, the

dered *I bring you good news*, is translated *preach the gospel*, Luke iv: 18; xx: 1; Acts xvi: 10 in E. V. From this word are derived *evangelize*, to announce good tidings; *evangelist*, one who announces good tidings; *evangelical*, whatever is truly good tidings.

The precise date of the birth of Jesus is not certain. He was born near the time of Herod's death, Matt. ii: 1-6. Herod died in 750 (year of Rome) (Josephus Ant. 17. 9, 8, 3, 1). John began his ministry in the fifteenth year of Tiberius, Luke iii: 1-2, and Jesus was thirty years of age at that time, Luke iii: 23. The fifteenth year of Tiberius was A. U. 778, for he had been regent three years before the death of Herod, and thirty years previous would be A. U. 748. The time of year is less certain than the year. It was probably in the Autumn, say the middle of August to the middle of November.

LUKE ii: 14. The Revision reads "On earth peace among men, in whom he is well pleased," and in the margin as an alternative reading, "Peace, good pleasure among men," or, "Peace among men of good pleasure." Tregelles, in his alternative reading, has "Among men of good will." Alford and Farrar

name given him by the angel, before he was conceived in the womb.

THE PRESENTATION OF JESUS IN THE TEMPLE.

Luke ii: 22-38. And when the days of their purification were completed, according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord, ²²as it is written in the law of the Lord, that "Every male that opens the womb shall be called holy to the Lord;" ²⁴and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtle doves, or two young pigeons." ²⁵And behold, there was a man in Jerusalem, whose name was Symeon, and the man was just and devout, awaiting Israel's consolation, and [the] Holy Spirit was upon him. ²⁶And he was informed by the Holy Spirit that he should not see death before he should see the Lord's Christ. ²⁷And he came by the spirit into the temple, and when the parents brought in the little child Jesus, to do according to that which is instituted in the law concerning him, ²⁸he also took him in his arms, and blessed God, and said,
²⁹"Now, Master, dismiss thy slave,
 In peace, according to thy word,
³⁰Because my eyes have seen thy salvation,

same, *i. e.*, "Men who are the objects of God's good will." Folsom says, "Of good will:" assuming this as the true reading, the literal construction is *peace to men of good will*. But (as says Winer, p. 191) 'sometimes, and particularly in Paul's epistles, the genitive, when placed after, is separated from its governing noun by another word, Rom. ix: 21.' (Has not the potter power over the clay? which lit. is, Has not power *the potter of the clay*?). Although Winer does not quote Luke ii: 14, this comes fairly under the same principle. By 'good will' is meant in the Gospels, and generally in the N. T., the good will, or pleasure, of God. Comp. Matt. xi: 26; Luke x: 21; Eph. i: 5, 9." —Good will among men. *Eudokia* is sustained by Origen, Eusebius, Gregory of Nazianzen, Titus of Bostra, and fifty-six illustrious fathers. It is probable that *eudokias* was accidentally corrupted by the addition of *s*. See Dean Burgon, Qu. Rev., Oct., 1881.

³¹Which thou hast prepared before the face of all the peoples:

³²A light for the enlightenment of Gentiles,
And [the] glory of thy people, Israel."

³³And his father and his mother wondered at these [words] spoken about him. ³⁴And Symeon blest them, and said to Mary, his mother, "Behold, this [child] is placed for a fall and rising of many in Israel, and for a sign to be spoken against; ³⁵also a sword shall pierce through your own life, so that [the] *bad* reasonings of many hearts may be disclosed." ³⁶And there was Anna, a prophetess, Phanuel's daughter, of the tribe of Asher, who was far advanced in many days, who had lived with a husband seven years from her virginity. ³⁷She was also a widow till about eighty-four years, who did not withdraw from the temple, serving night and day, with fastings and prayers. ³⁸And she, standing by at this hour, praised God, and spoke of him to all those looking for the deliverance of Jerusalem.

THE OFFERINGS OF THE MAGIANS.

Matt. ii: 1-12. Now when Jesus was born in Bethlehem, of Judea, in king Herod's days, behold, magians came from the east, to Jerusalem, saying, ¹"Where is he that is born king of the Jews, for we saw his star, at its rising, and have come to render him homage." ²And when the king, Herod, heard it, he was agitated, and all Jerusalem with him. ³And assembling all the high priests and scribes of the people, he inquired of them where the Christ should be born. ⁴And they said to him, "In Bethlehem, of Judea, for

MATT. ii: 2. "At its rising" is the meaning, and not "in the east." Lit. the rising; when in the plural it signifies the east. These magians were Persian or Median priests. There was a remarkable conjunction of Jupiter and Saturn in 747, year of Rome: on May 20, Oct. 27, and Nov. 12, both planets were so near that they must have seemed one great star.

it is thus written through the prophet,

“And thou, Bethlehem, land of Judah,
Art by no means least among the princes of Judah,
For out of thee will come forth a Leader,
Who will shepherd my people, Israel.”

Then Herod, having privately called the magians, learned from them the exact time that the star appeared,⁸ and he sent them to Bethlehem, and said, “As you pass on your way inquire exactly about the little child, and as soon as you have found [him], bring word to me, that I also may go and render him homage.”⁹ And when they had heard the king, they departed; and behold, the star that they saw at its rising, went before them till it stood over where the little child was.¹⁰ And when they saw the star they rejoiced with very great joy.¹¹ And they went into the house, and saw the little child, with Mary, his mother, and fell down and rendered him homage; and opening their treasures, they offered him gifts: gold and frankincense and myrrh.¹² And being warned in a dream not to return to Herod, they departed to their country by another road.

THE FLIGHT INTO EGYPT.

Matt. ii: 13-15. And when they had departed, behold, an angel of [the] Lord appears to Joseph, in a dream, saying, “Arise, take the little child and his mother, and flee into Egypt, and be there until I tell you; for Herod is about to seek the little child, to destroy him.”¹⁴ And he arose by night, and took the little child and his mother, and departed into Egypt;¹⁵ and was there till the death of Herod; that the

MATT. ii: 9. “On and on.” A striking form of the imperfect “was going.”

MATT. ii: 11. “Prostrating.” The common form of homage paid to superiors by Jews and Pagans; obeisance, respect, but not worship, as we ordinarily use the term. The literal is, “to kiss the hand towards.”

word spoken by the Lord, through the prophet, might be fulfilled, saying, "I called my son out of Egypt."

THE MASSACRE OF THE CHILDREN.

Matt. ii: 16-18. Then Herod, when he saw that he had been deceived by the magians, was very angry, and he sent forth and slew all the little boys in Bethlehem, and all its vicinity, from two years and under, according to the time that he had accurately ascertained from the magians. ¹⁷Then was fulfilled the word spoken through Jeremiah, the prophet, saying,

¹⁸"A voice was heard in Ramah,
Weeping and great mourning;
Rachel lamenting her children,
And she would not be comforted, because they were not."

THE RETURN FROM EGYPT.

Matt. ii: 19-23. But when Herod was dead, lo, an angel of [the] Lord appears in a dream to Joseph, in Egypt, saying, ²⁰"Arise; take the little child and his mother, and go into [the] land of Israel, for they who sought the little child's life are dead." ²¹And he arose, and took the little child and his mother, and entered the land of Israel; ²²but when he heard that Archelaus was reigning over Judea, instead of his father, Herod, he was afraid to go there, and being warned in a dream, he departed into the district of Galilee, ²³and went and dwelt in a city called Nazareth, that the words spoken through the prophets might be fulfilled, that he should be called a Nazarene.

Luke ii: 39-40. And when they had concluded all things, according to the law of [the] Lord, they returned into Galilee,

MATT. ii: 16-18. The population of Bethlehem is supposed to have been 2,000, which would make fifty or fewer children slain, and not several thousand, as some have insisted.

into their own city Nazareth. ⁴⁰And the little child grew, and increased in strength, becoming full of wisdom, and God's favor was upon him.

JESUS TWELVE YEARS OF AGE.

Luke ii: 41-52. And his parents, *according to custom*, went to Jerusalem, at the feast of the passover; ⁴²and when he was twelve years of age, they went up according to the custom of the feast, ⁴³and when they had completed the days, on their return, the boy Jesus remained in Jerusalem, and his parents did not know it; ⁴⁴but supposing him to be in the company, they went a day's journey, and sought him among their kinsmen, and acquaintance, ⁴⁵and not finding him, they returned to Jerusalem, seeking him. ⁴⁶And after three days it occurred [that] they found him in the temple, sitting among the teachers, listening and questioning; ⁴⁷and all that heard him were astonished at his understanding, and answers. ⁴⁸And when they saw him they were amazed, and his mother said to him, "Child, why have you treated us thus? Behold, your father and I, in distress, sought you." ⁴⁹And he said to them "Why did you seek me? Did you not know that I must be in my Father's [courts]?" ⁵⁰And they did not understand the word he spoke to them. ⁵¹And he went down with them, and

LUKE ii: 49. Strong, in his "Harmony and Exposition of the Gospels," says: "There is here apparently a studied ambiguity in the original, where, instead of 'business,' should rather be supplied 'in the [courts] of my Father,' namely, the temple, in distinction from the home of his reputed father." The usual reading, however, is "things," "affairs," and hence "business." Courts expresses the thought. *Ta tou patros mou*, may have the sense of locality, as house, or moral affairs. Godet: "A child is to be found at his father's."

It is impossible to tell whether Jesus spoke Greek or Aramaic. Greek had for some time been the prevailing language throughout Judea. The presumption seems to be that in his daily intercourse with the people of Galilee, he would not be likely to use Greek but Aramaic. And in the Gospels there are several indications which corroborate this presumption. But Professor Roberts, one of the revisers of the New Testament, has written with great learning, maintaining that Christ did not use Aramaic but Greek. And Professor Kennedy, of Cambridge, in reviewing the controversy, says it is a question that never can be settled beyond doubt.

came into Nazareth, and was subject to them, and his mother treasured all these sayings in her heart. ⁵²And Jesus advanced in wisdom, and in age, and in favor with God and men.

THE GENEALOGIES.

Matt. i: 1-17. A genealogy of Jesus Christ, son of David, son of Abraham:

Abraham begot Isaac;	⁶ and Obed begot Jesse;
² and Isaac begot Jacob;	and Jesse begot David the
and Jacob begot Judah and	king.
his brothers;	And David begot Solomon
³ and Judah begot Perez and	of her [who was the wife]
Zerah of Tamar;	of Uriah;
and Perez begot Hezron;	⁷ and Solomon begot Reho-
⁴ and Hezron begot Aram;	boam;
and Aram begot Amminadab;	and Rehoboam begot Abi-
and Amminadab begot Nah-	jah.
shon;	⁸ And Abijah begot Asaph;
and Nahshon begot Salmon;	and Asaph begot Jehosha-
⁵ and Salmon begot Boaz of	phat;
Rahab,	and Jehoshaphat begot Jo-
and Boaz begot Obed of	ram;
Ruth;	and Joram begot Uzziah;

LUKE ii: 52. "Favor" or "grace" is the meaning of *chariti*.

MATT. i: 1-17; LUKE iii: 23-38. Wakefield renders this, "A history of the life." Macknight, "The table of the genealogy." Campbell renders *biblion* here "lineage." The phrase is a Hebraism for "a register of the lineage," similar to the Septuagint, Gen. v: 1, "The record of the origin of man." There are two views of these somewhat differing genealogies. One is that Matthew's is through the father, and Luke's through the mother; that Matthew traces Joseph's and Luke Mary's ancestry. The other is, that Matthew traces the descent through Solomon, and that Luke traces it through Nathan, the two coming together in Salathiel. That Mary was of David's family, see Ps. cxxxii: 11; Luke i: 32; Rom. i: 3. See Smith's Bible Dictionary on "Genealogy of Jesus Christ." These two accounts are doubtless copies of different records, kept in different places, and varying from want of precision. There is little need of the labored efforts so often made to render them perfectly harmonious. The suggestion has been made that Luke spoke of individual, and Matthew of average, generations.

⁹and Uzziah begot Jotham;
 and Jotham begot Ahaz;
 and Ahaz begot Hezekiah;
¹⁰and Hezekiah begot Manasseh;
 and Manasseh begot Amos;
 and Amos begot Josiah;
¹¹and Josiah begot Jechoniah, and his brothers,
 at the time of the removal to Babylon;
¹²and after the removal to Babylon, Jechoniah begot Salathiel;
 and Salathiel begot Zerubbabel;
¹³and Zerubbabel begot Abiud;
 and Abiud begot Eliakim;
 and Eliakim begot Azor;
¹⁴and Azor begot Sadoc;
 and Sadoc begot Achim;
 and Achim begot Eliud;
¹⁵and Eliud begot Eleazar;
 and Eleazar begot Matthan;
 and Matthan begot Jacob;
¹⁶and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, called the Christ. ¹⁷Thus all the generations from Abraham to David are fourteen generations; and from David to the removal to Babylon fourteen generations; and from the removal to Babylon to the Christ, fourteen generations.

Luke iii: 23-38. And Jesus, himself, when he began [to teach], was about thirty years of age, being, as was supposed

a [son] of Joseph;	the [son] of Naggai;
the [son] of Heli;	²⁰ the [son] of Maath;
²⁴ the [son] of Matthat,	the [son] of Mattathias;
the [son] of Levi;	the [son] of Semein;
the [son] of Melchi;	the [son] of Josech;
the [son] of Jannai;	the [son] of Joda;
the [son] of Joseph;	²⁷ the [son] of Joanan;
²⁸ the [son] of Mattathias;	the [son] of Rhesa;
the [son] of Amos;	the [son] of Zerubbabel;
the [son] of Nahum;	the [son] of Salathiel;
the [son] of Esli;	the [son] of Neri;

²⁸the [son] of Melchi;
the [son] of Addi;
the [son] of Kosam;
the [son] of Elmadam;
the [son] of Er;
²⁹the [son] of Jesus;
the [son] of Eliezer;
the [son] of Jorim;
the [son] of Matthat
the [son] of Levi;
³⁰the [son] of Symeon;
the [son] of Judas;
the [son] of Joseph;
the [son] of Jonam;
the [son] of Eliakim;
³¹the [son] of Melea;
the [son] of Menna;
the [son] of Mattatha;
the [son] of Nathan;
the [son] of David;
³²the [son] of Jesse;
the [son] of Obed;
the [son] of Boas;
the [son] of *Sala*;
the [son] of Nahshon;
³³the [son] of Amminadab;
the [son] of Admin;

the [son] of Hezron;
the [son] of Perez;
the [son] of Judah.
³⁴the [son] of Jacob;
the [son] of Isaac;
the [son] of Abraham;
the [son] of Terah;
the [son] of Nahor;
³⁵the [son] of Seruch;
the [son] of Reu;
the [son] of Peleg;
the [son] of Eber;
the [son] of Shelah;
³⁶the [son] of Kainan;
the [son] of Arphaxad;
the [son] of Shem;
the [son] of Noah;
the [son] of Lamech;
³⁷the [son] of Methuselah;
the [son] of Enoch;
the [son] of Jared;
the [son] of Mahalaleel;
the [son] of Kainan;
³⁸the [son] of Enos;
the [son] of Seth;
the [son] of Adam;
the [son] of GOD.

PART II.

CHRIST'S MINISTRY ANNOUNCED.

TIME—ONE YEAR.

JOHN'S MINISTRY.

Matt. iii: 1-12. Now in those days John the Immerser comes preaching in the desert of Judea, saying: "Reform, for the reign of the heavens has come near. For this is he that was spoken of through Isaiah, the prophet, saying:

" 'A voice crying in the desert,
Prepare ye the way of [the] Lord;
Make his paths straight.' "

MATT. iii: 1. The Greek words *baptizo* and *baptismos*, have the meaning of immerse and immersion, *i. e.*, to dip, and are so rendered in this version. *Bapto* occurs in the New Testament three times: Luke xvi, 24; John xiii, 26. Rev. xix, 13; and *baptizo* occurs seventy-nine times in E. V.; it is not translated seventy-seven times, but transliterated. The English word baptize is ambiguous, but the Greek *baptizo* is susceptible of but one meaning, and that, "to dip," or immerse. This fact does not prove that immersion is the only form in which the rite should be administered; on this point, the author of this version does not dogmatize, but he does not feel at liberty to withhold his assent to the position, not only of Baptist scholars, but of the best Christian critics of all sects, as to the meaning of the word.

MATT. iii: 2. "Repent" does not give the full meaning of *metanoeite*; it signifies a radical change of disposition and character. Reform, reformation, convey the meaning in verses 2 and 8. And the reason given is not that thus an escape from danger may be secured. The language is not "repent to escape the kingdom of Satan," but "reform, for the heavenly reign approaches." That is, put yourselves in condition to receive and enjoy that divine reign, which Jesus, the Coming One, will inaugurate. Matthew uses the phrase "reign of the heavens;" the other evangelists, "reign of God."

MATT. iii: 3. The Greek *kurios* is not always easy of translation. It may be rendered "Master," "Lord," or "Sir;" when applied to Christ, and euphony permits, we render it Master. In this instance "Lord" seems better.

‘And John himself had clothing of camel’s hair, and a leathern girdle around his loins, and his food was locusts and wild honey. ⁵Then went out to him Jerusalem, and all Judea, and all the region around Jordan, ⁶and were immersed by him in the river Jordan, confessing their sins. ⁷And seeing many of the Sadducees and Pharisees coming to the immersion, he said to them, “Broods of vipers! who has admonished you to flee from the wrath about to come? ⁸Produce, then, fruit worthy of reformation! ⁹And presume not to say within yourselves—‘We have a father—Abraham;’ for I say to you, that God can raise up children to Abraham from these stones. ¹⁰And already the ax lies at the root of the trees; therefore, every tree that does not bear good fruit is cut down, and cast into fire. ¹¹For I, indeed, immerse you in water to reformation; but he who is coming after me is mightier than I, whose sandals I am not fit to carry; he will immerse you in [the] Holy Spirit, and fire; ¹²whose winnowing shovel is in his hand, and he will thoroughly cleanse his threshing-floor, and gather his wheat into the granary; but the chaff he will consume in inextinguishable fire.”

Mark i: 2-8. As it is written in Isaiah the prophet,
 “Behold, I *will* send my angel before thy face,
 Who will prepare thy way;
³A voice crying in the desert,
 Make ready the Lord’s way;
 Make his paths straight.”

MATT. iii: 7. The strange neglect of the translators of E. V. and R. V. to fully render the word *mellō* cannot be accounted for. Its meaning is “about to occur.” The wrath here predicted was “about to come”—was near—was soon to fall on the city and nation he was then addressing. “The coming wrath,” the language in which the calamities of the wicked are described, in the New Testament, is almost invariably said to be then near. It was then “approaching” to those who heard the prophecy.

‘And there came John, the Immerser, who immersed in the desert, and preached an immersion of reformation, to remission of sins. ‘And all the country of Judea, and all they of Jerusalem, were going out to him, and were immersed by him in the river Jordan, confessing their sins. ‘Now John was clothed in camel’s hair, with a leathern girdle around his loins, and he ate locusts and wild honey. ‘And he cried, saying: “He who is mightier than I comes after me, the strap of whose sandals I am not fit to stoop and loosen. ‘I have immersed you in water; but he will immerse you in [the] Holy Spirit.”

Luke iii: 1-18. Now in the fifteenth year of the government of Tiberius Kaisar, when Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and the region of Trachonitis, and Lysanias tetrarch of Abylene, ²under [the] high priests Annas and Kaiaphas, God’s word came upon John, Zachariah’s son, in the desert. ³And he went forth into all [the] country about the Jordan, proclaiming an immersion of reformation, to remission of sins. ⁴As it is written in [the] book of [the] words of Isaiah, the prophet:

“A voice crying in the desert,
Prepare the Lord’s way;
Make his paths straight.
⁵Every chasm shall be filled,
And every mountain and hill brought low;
And the crooked shall become straight,

LUKE iii: 3. “Immersion of reformation for remission of sins,” seems preferable to “baptism of repentance.” The meaning is, that the rite of baptism indicates the purpose to reform.

LUKE iii: 5. “All flesh shall see the salvation of God,” is a declaration of the universality of Christ’s reign.

And the rough roads smooth.

‘And all flesh shall see the salvation of God.’

‘Then he said to the crowds that went out to be immersed by him: “Broods of vipers! who has warned you to flee from the wrath about to come? ‘Produce, then, fruits worthy of reformation; and do not begin to say to yourselves, ‘We have a father, Abraham.’ For I tell you, that God can raise up children to Abraham from these stones. ‘And the ax is already placed at the root of the trees. Therefore, every tree that bears not good fruit, is cut down, and thrown into fire.” ‘¹⁰And the people asked him, saying: “What then ought we to do?” ‘¹¹And he answered and said to them, “Let him that has two tunics, share with him who has none; and he that has food, let him do in like manner.” ‘¹²And tax-collectors also came to be immersed, and said to him, “Teacher, what ought we to do?” ‘¹³And he said, “Collect nothing more than what is

LUKE iii: 7. “Wrath to come;” “impending vengeance.”—*Campbell*. “*Mel-lō* usually means not only *future*, but *near*. There is just such a difference between *estai* and *mellei esesthai*, in Greek, as there is between *it will be* and *it is about to be*, in English. This holds particularly in threats and warnings.” Pearce says: “The punishment to come in the destruction of the Jewish state.” “The wrath to come was the impending destruction soon to fall on the Jewish nation, unless they repented and reformed, and which did descend forty years after, overthrowing the temple, destroying millions of men, and annihilating the national existence of the Jews. Those who embraced Christianity escaped these judgments of heaven, because they believed in the prophecies foretelling their approach, and fled from the country.”—*Livermore*.

LUKE iii: 9. “Good fruit,” *kalon*, *i. e.*, excellent, choice, fair to look upon. “*Kalon* is untranslatable.”—*Canon Farrar*. “Thrown into fire,” is a prophecy of the woes that soon befell the Jewish nation.

LUKE iii: 11. “Two tunics.”—“The inner garment worn next to the skin, generally with sleeves, and reaching usually to the knees, sometimes to the ankles. Two tunics indicate but small wealth. Even the poor can spare something for the still poorer.”—*Abbott*.

LUKE iii: 12. “Tax collectors,” “tribute takers,” is the literal rendering of the word rendered “publicans,” in E. V. The extortionate taxes levied by Rome were collected by officers who were hated by all Jews.

required of you.” ¹⁴And soldiers, also, asked him, “What also ought we to do?” And he said to them, “Extort by violence from no man; accuse no one falsely, and be contented with your wages.” ¹⁵And the people, expectant, all reasoned in their hearts concerning John whether he were the Christ. ¹⁶John answered all, saying, “I, indeed, immerse you with water; but there comes one mightier than I, of whose sandals I am not fit to loosen the strap; he will immerse you in

LUKE iii: 16. “Holy Spirit and fire.” The good will receive of his divine spirit, and the bad will be overwhelmed in the desolations then approaching. The threshing-floor was Jerusalem; the wheat, those who accepted him; and the chaff, those who rejected him.

“Inextinguishable fire.” Dr. Hammond, a very judicious commentator, says: “They put fire to the chaff at the windward side, that creeps on and never gives over, till it hath consumed all the chaff, and so is a kind of *asbeston pur*, here, a fire never quenchable, till it have done its work.”—Com. on Matt. iii: 12.

The fire by which the Jews were destroyed was the fire of divine judgment; and as it did its work effectually, so it was *unquenchable*. It is for this reason that the punishment and destruction of the Jews are described in the Old Testament as being effected by unquenchable fire.

¹ See ISAIAH lxvi: 24. “And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” The *unquenchable* fire here spoken of is in this world, as is evident from the phrases “new moon” and “Sabbath.”

Again, JER. xvii: 27. “Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Fire kindled in the gates of Jerusalem, which devoured the palaces of Jerusalem, is said to be *unquenchable*.

The phrase *unquenchable fire* (E. V.), is found in four places in the Established Version: Matt. iii: 12; Luke iii: 17; Mark ix: 43, 48. In all these passages the phrase should be quenchless fire. The Greek word *asbestos*, unquenchable, inextinguishable, is the original term in all the passages. The usage of the word will determine how Greek authors at the time of Christ employed it.

Strabo [A. D. 70], speaking of the Parthenon at Athens, says, “In which [temple] was the *inextinguishable lamp*,” meaning the lamp that was kept continually burning. [Lib. ix, p. 606].

Josephus says [Jewish War, B. ii, ch. xvii: 6], speaking of a fire that used to burn in the temple—though at the time he wrote [A. D. 80], it had gone out and the temple was destroyed—“Every one was accustomed to bring wood for the altar, that fuel might never be needed for the fire, for it continued always unquenchable.”

[the] Holy Spirit, and fire. "Whose winnowing shovel is in his hand, to thoroughly cleanse his threshing-floor, and to

Plutarch [A. D. 110], mentions the places "in Greece, *where is a fire unquenchable*, as at Delphi and Athens;" meaning the sacred fire of the temples, which, he says, in the very next sentence, had sometimes gone out. [Plut. in Numa, p. 262. Edit. Reiske, Lips. 1774].

Eusebius [A. D. 325], describing the martyrdom of Kronon and Julian at Alexandria, says that "they were carried on camels throughout the whole city, and in this elevated position were scourged, and at last consumed in *unquenchable fire*," though the fire burned, of course, but for a very short time. [Euseb. Eccl. Hist. Lib. vi, cap. 41].

The idea of endless duration was not in the minds of the authors of these terms. They used the language to denote either literal fire that should burn until its object was accomplished, or as an emblem of divine judgments, thorough but limited.

Canon Farrar, in "Eternal Hope," "Consequences of Sin," says, "The expression 'quenchless fire,'—for the phrase '*that never shall be quenched*,' is a simple *mistranslation*—is taken from Isa. lxvi: 24, and is purely a *figure of speech*, as it is there, or as it is in Homer's Iliad., xvi: 123." In his Appendix to the volume he observes: "It was in answer to the bitter taunt of Celsus, that the God of the Christians kindled a fire in which all but the Christians should be burned, that Origen first argued that the fire should possess a purifying quality (*katharsion*) for all those who had in themselves any materials for it to consume. All, even Peter and Paul, must pass through this fire (Isa. xliii: 2) and ordinary sinners must remain in it till purged. It was, in fact, remorse for remembered sin, a 'figurative representation of the moral process by which restoration shall be effected.' "

MATT. iii: 10; Luke iii: 9-17. Bishop Pearce says, "the punishment to come, in the destruction of the Jewish state;" Kenrick, "the impending punishment in the destruction of the Jewish state;" Dr. Clarke, "the desolation which was about to fall on the Jewish nation."

But the same words may be applied to the consequences of any sinful career, whether of an individual or of a nation. The wrath to come is awaiting, not in another world, but here, in this.

The evangelist here announces a calamity about to come on the Jewish people. The trees were the Jewish people, the ax the cause of their overthrow. Such is the use of these terms in the Old Testament. See Isa. xl: 24; Jer. x: 2-3; xxii: 6-8. We quote the latter passage, to illustrate the Old Testament usage.

"For thus saith the Lord unto the king's house of Judah: Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by the city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city?"

Commentators of all churches apply this language to this world.

gather the wheat into his granary; but he will consume the chaff with inextinguishable fire.” ¹⁸And exhorting many other things, he preached good news to the people.

THE BAPTISM OF JESUS.

Matt. iii: 13-17. Then comes Jesus from Galilee to the Jordan, to be immersed by John. ¹⁴But he refused him, saying, “I have need to be immersed by you, and you come to me!” ¹⁵And Jesus answered and said to him, “Permit [it] now, for it is becoming in us, thus to fulfill all righteousness.” Then he permitted him. ¹⁶And when he was immersed,

“We risk little in referring this to the Roman power and armies, which, as an ax, most vehemently cut away the very existence of the Jewish polity and state.”—*Calmet*.

“It was customary with the prophets to represent the kingdoms, nations and individuals, whose ruin they predicted, under the notion of forests and trees, doomed to be cut down. See Jer. xlvi: 22, 23; Ezek. xxxi: 3-12. The Baptist employs the same metaphor. The Jewish nation is the *tree*, and the Romans the *ax*, which, by the just judgment of God, was speedily to cut it down.”—*Dr. A. Clarke*.

“In this whole verse (the 12th), the destruction of the Jewish state is expressed in the terms of husbandmen; and by the wheat being gathered into the garner, seems meant, that the believers in Jesus should not be involved in that calamity.”—*Bishop Pearce*.

“The Romans are here termed God’s fan, as in verse 10, they are called his *ax*, and in chapter xxii: 7, they are termed his troops or armies. *His floor*—does not this mean the land of Judea, which had been long, as it were, the threshing-floor of the Lord? God says he will now, by the winnowing fan, (*viz.*: the Romans), thoroughly cleanse his floor—the wheat—those who believe in the Lord Jesus, he will gather into his garner—either take to heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to Pella, in Coelosyria, previously to the destruction of Jerusalem. But he will burn up the chaff—the disobedient and rebellious Jews, who would not come unto Christ that they might have life.”—*Dr. Adam Clarke*.

Man is compared to a fruitless tree, that is destroyed because barren. No point of the description is literal—neither the tree, the ax, the fruit, nor the fire. The nation, or the individual, that does not serve God, perishes; that is, passes through a process of decay, destruction, as the penalty of sinfulness; not annihilation, nor ceaseless torment, but that moral condition for which the Scriptures have no better name than death.

Jesus immediately ascended from the water; and behold, the heavens were opened, and he saw the Spirit of God, descending like a dove, coming on him. ¹⁷And behold, a voice out of the heavens, saying, "This is my son, the beloved, in whom I delight."

Mark i: 9-11. It occurred, in those days, that Jesus came from Nazareth of Galilee, and was immersed by John, in the Jordan. ¹⁰And, immediately ascending from the water, he saw the heavens opened, and the Spirit, like a dove, descending *and remaining* on him. ¹¹And a voice came from the heavens, "Thou art my son, the beloved, in whom I delight."

Luke iii: 21-22. And it occurred, when all the people had been immersed, Jesus also having been immersed, and praying, the heaven was opened, ²²and the Holy Spirit descended upon him, in bodily form, like a dove, and a voice came out of heaven, [saying], "Thou art my beloved son, in thee I delight."

THE TEMPTATION.

Matt. iv: 1-11. Then Jesus was impelled by the spirit into the desert, to be tempted by the accuser. ²And after he had fasted forty days and forty nights, he was hungry. ³Then the tempter came to him, and said, "If you are God's son, speak, that these stones become loaves." "But he answered and said, "It is written,

" 'Man shall not live by bread alone,

But by every word that proceeds from the mouth of God.' "

⁶Then the accuser took him into the holy city, and set him on the parapet of the temple, ⁵and says to him, "If you are God's son, throw yourself down, for it is written,

" 'He shall give his angels charge concerning thee,

They shall bear thee up on their hands,
Lest thou strike thy foot against a stone.' ”

⁷Jesus said to him, “Again it is written, ‘Thou shalt not tempt the Lord, thy God.’ ” ⁹Again, the accuser takes him into an exceedingly high mountain, and shows him all the kingdoms of the world, and their glory, ⁹and says to him, “I will give all these things to you, if you will fall down and render homage to me.” ¹⁰Then Jesus says to him, “Begone, adversary! for it is written,

“ ‘Thou shalt render homage to the Lord, thy God,
And only to him shalt thou do service.’ ”

¹¹Then the accuser left him, and behold, angels came, and ministered to him.

Mark i: 12-13. And immediately the spirit drives him into the desert. ¹³And he was in the desert forty days, tempted by the adversary, and was among wild beasts; and angels served him.

Luke iv: 1-13. And Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led in the spirit, in the desert, ²forty days; being tempted by the accuser. And he ate nothing in those days; and when they were ended, he was hungry. ³Now the accuser said to him, “If you are God’s son, command this stone to become a loaf.” ⁴And Jesus answered him, “It is written that on bread alone man shall not live.” ⁵And he led him up and showed him all the kingdoms of the inhabited earth, in a moment of time. ⁶And the accuser said to him, “I will give you the control of all this, and their glory, for it has been bestowed upon me, and I will bestow it on whomsoever I please. ⁷If, then, you will render homage to me, it shall all be yours.” ⁸And Jesus answered and said to him, “It is written,

“ ‘Thou shalt do homage to God, thy Lord,
And only to him shalt thou render service.’ ”

'Now he brought him to Jerusalem, and placed him on the parapet of the temple, and said to him, "If you are God's son, throw yourself down from this place; ¹⁰it is written,

" 'He will give his angels charge concerning thee, to guard thee,' " and

¹¹" " 'They shall bear thee up on their hands, Lest thou strike thy foot against a stone.' "

¹²And Jesus, answering, said to him, "It is said,

" 'Thou shalt not tempt God, thy Lord.' "

¹³And when he had ended every temptation, the accuser departed from him for a season.

THE DIVINE WORD.

John i: 1-5, 9-14, 16-18. ¹In [the] beginning was the

MATT. iv: 1-11; Mark i: 12-13; Luke iv: 1-13. "The temptation."—This account is not to be taken literally. It is an allegory. That it is symbolical and not historical see Lange, Hase, Weisse, Olshausen, Neander, Ullmann, etc. Jesus "was tempted, in all points as we are." The "accuser," or the "adversary;" the devil or the satan, *diabolos*, *satanas*, means false accuser, and occurs thirty times, three times plural, 2 Tim. iii: 3; 1 Tim. iii: 11; Tit. ii: 3, and stands for the inducements that arise out of man's animal nature to draw the higher nature down; animal appetite, ambition, service of evil for the sake of worldly good. Jesus felt all these as we feel them. They were without sin in him, because he put them aside and triumphed over them. The practical use of the allegory is to teach us to turn a deaf ear to the inducements that beset us, exactly such as beset him. Matthew and Luke represent Jesus as calling the tempter satan or adversary, opponent; while Mark calls him devil or accuser, assailant. Both stand for the same thing. James says, "Every man when he is tempted is drawn away by his own lusts, and enticed." James describes, in plain terms, what are personified and allegorized in dramatic form by the evangelists. Satan, the devil, the tempter, is the "law of the members," the animal nature, assailing the moral or spiritual being.

JOHN i: 1. The Greek *logos*, here rendered "word," denotes God's wisdom or energy. It occurs frequently in the Scriptures, with a variety of significations. In this case it might be left untranslated, as one of the titles of Jesus: "In the beginning was the Logos," etc. "The Logos was *with* God:" *pros* conveys the idea of close relation; the Word was co-operating with God. Norton observes: "It was his (John's) purpose, in the introduction of his gospel, to declare that Christianity had the same divine origin as the universe itself; that it was to be considered as proceeding from the same power of God. Writing in Asia Minor for readers, by many of whom the term *Logos* was more

Word, and the Word was with God, and God was the Word.

familiarly used than any other, to express the attributes of God viewed in relation to his creatures, he adopted this term to convey his meaning, because, from their associations with it, it was fitted particularly to impress and affect their minds; thus connecting the great truth which he taught with their former modes of thinking and speaking. But upon the idea primarily expressed by this term, a new conception, the conception of the proper personality of those attributes, had been superinduced. This doctrine, then, the doctrine of an hypostatized Logos, it appears to have been his purpose to set aside. He would guard himself, I think, against being understood to countenance it. The Logos, he teaches, was not the agent of God, but God himself. It is so that seeing his power and Godhead is made equivalent to knowing God. Thus, also, our Savior, appealing to the miracles which he wrought, argued that the divine power or energy, manifested by them, yielded sufficient proof that they were not simply wrought by divine power, but truly the works of God." "God was the Word" is the correct form of the sentence. [See Luther, Wyckliffe, Tyndal, Cranmer, Vulgate, etc.]

Logos is used by John as in the Septuagint. The author of Proverbs represents Wisdom (Greek *logos*), as saying, Prov. viii: "Jehovah possessed me in the beginning of his way, before his works of old. I was by him as a master-builder (or foster-child), and I was daily his delight, rejoicing always before him." The author of Ecclesiasticus employs *logos* as John does, as a personification of wisdom. "Wisdom shall glory in the midst of her people, in the congregation of the Most High shall she open her mouth: 'He created me from the beginning, before the world, and I shall never fail. In the holy tabernacle I served before him. I am the mother of fair love and fear and knowledge and holy hope. Come unto me all ye that be desirous of me, and fill yourselves with my fruits. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty'" [Ecclesiasticus xxiv: 1-22].

The definition of *logos*, as given by Parkhurst, is as follows: "1. A word, (Matt. viii: 16; Luke vii: 7). 2. A saying, speech, discourse, conversation (Matt. xii: 32; xv: 12; xix: 22; xxii: 15; xxvi: 1; John iv: 39; Acts v: 24). 3. A report, rumor (Matt. xxviii: 15; Luke v: 15; vii: 17). 4. A saying, a common saying, a proverb (John iv: 37). 5. The word of God, whether of the law (Matt. vii: 13), or of the gospel (Matt. xiii: 19-23; Mark ii: 2; xvi: 20; Acts viii: 4; 2 Tim. iv: 2). It sometimes implies the profession and practice of the gospel (see Matt. xiii: 21; Mark iv: 17; John viii: 31; Rev. i: 9; xx: 4). 6. Speech, eloquence (1 Cor. ii: 1; 2 Cor. xi: 6). 7. Ability to speak, utterance (Eph. vi: 19). 8. Reason, the faculty of reasoning, or discoursing (Acts xviii: 14). 9. An account; *i. e.*, of one's actions or proceedings given to a superior (Rom. xiv: 12; Matt. xii: 36; Acts xix: 40; Heb. xiii: 17; 1 Pet. iv: 5). 10. A discourse in writing, a treatise, particularly of the historical kind (Acts i: 1). 11. An account, a computation of debts or expenses (Matt. xviii: 23; xxv: 19). 12. Account, value, regard (Acts xx: 24). 13. An account, cause (Matt. v: 32; Acts x: 29). 14. Show, appearance, pretense (Col. ii: 23). 15. An affair, matter, thing, which may be the subject of discourse (Luke i: 4; Acts viii: 24; xv: 6). 16. The divine and substantial Word of God, *i. e.*, the second person of the ever blessed Trinity (John i: 1, 14; 1 John i: 1; v: 7; Rev. xix: 13. Comp. 2 Pet. iii: 5; Heb. iv: 12, 13; Luke i: 2)."

²This was in [the] beginning with God. ³All things were done through it, and without it not even one thing was done that has been done. ⁴In it was life, and the life was the light of men. ⁵And the light shines in the darkness, and the darkness did not apprehend it. ⁹It was the true light which, coming into the world, enlightens every man. ¹⁰It was in the world, and the world was made through it, and the world did not know it. ¹¹It came to its own, and they who were its own received it not. ¹²But as many as received it, to them it gave authority to become children of God, to those that believe in its name; ¹³who were not *made* of bloods, nor of the will of flesh, nor of the will of man, but from God. ¹⁴And the Word became flesh, and tabernacled among us, and we beheld his glory, a glory as of an only begotten of a Father, full of favor and truth. ¹⁶Because we have all received out of his fulness, favor upon favor. ¹⁷For the law was given through Moses; the favor and the truth came through Jesus Christ. ¹⁸No man has ever seen God: the only begotten son, he who is in the bosom of the Father, he has interpreted [him].

JOHN 1: 3. *Ginomai*, produced, become, the word is found more than 700 times in the New Testament, and never means create. This gospel contains it fifty-three times, and it always denotes done, become, etc.—The neuter pronoun is preferred until the writer indicates personification. "All things were done through *it*" [the *Logos*].

JOHN 1: 10, 11. "Unto his own (home) and his own (people) received him not."

JOHN 1: 14. "The word became incarnate." "In the language of the synagogue, the term *sarr* was so often employed to denote a *human being*, that the evangelist's expression would not sound so harshly in the ears of those accustomed to that idiom, as the literal version of the word does in ours."—*Campbell*.

Norton says, "The word *sarr*, in its primitive meaning *flesh*, is often used to denote *man*. When it is said that the *Logos*, or the Power of God, became a man, the meaning is that the Power of God was manifested in and exercised through a man. It is afterward, by a figurative use of language, identified with Christ."

John i: 6-8, 15. There came a man named John, who was sent from God. ⁷He came for testimony, that he might testify concerning the light, that all might believe through him. ⁸He was not the light, but [came] that he might testify concerning the light. ¹⁵John testified concerning him, and exclaimed, "This is he of whom I said, 'He who follows me is in advance of me, for he is my superior.' "

JOHN'S TESTIMONY.

John i: 19-34. And this is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem, to ask him, "Who are you?" ²⁰And he confessed, and denied not, but confessed, "I am not the Christ." ²¹And they *again* asked him, "Who then? Are you Elijah?" And he says, "I am not." "Are you *a* prophet?" and he answered, "No." ²²They said therefore to him, "Who are you? that we may answer those that sent us. What do you say concerning yourself?" ²³He said, "I am a voice crying in the desert, 'Make the Lord's way straight,' as Isaiah the prophet, said." ²⁴And they were sent from the Pharisees; ²⁵and they questioned him, and said to him, "Why, then, do you immerse, if you are not the Christ, nor Elijah, nor the prophet?" ²⁶John answered them,

JOHN i: 18. Westcott and Hort give *monogenes theos* in the text, and *m. huios* in the margin. The revision places "Son" in the text, and "God" in the margin. It has been suggested that, originally, the word was an abbreviation of the Greek for "Son," which became corrupted into an abbreviation of God, and so was transmitted. "Begotten God" is so manifestly incorrect that it has generally been regarded as a corruption. In his eighth edition Tischendorf adopts "Son" as the authorized reading.

JOHN i: 15. The precedence here indicated is of character. Priority of time is not meant.

saying, "I immerse in water. There stands among you one whom you do not know; he who comes after me, ²⁷the strap of whose sandal I am not fit to loosen." ²⁸These things occurred in Bethany, beyond the Jordan, where John was immersing. ²⁹On the next day he sees Jesus coming to him, and says, "See the Lamb of God, who takes away the sin of the world. ³⁰This is he of whom I said, 'A man comes after me, who is before me, for he is my superior. ³¹And I did not know him; but that he might be manifested to Israel, because of this I have come immersing in water.'" ³²And John bore testimony, saying, "I saw the Spirit, like a dove, descending out of heaven, and remaining on him. ³³And I did not know him; but he who sent me to immerse in water, he said to me, 'On whom you shall see the Spirit descending and remaining on him: this is he who immerses in [the] Holy Spirit. ³⁴And I have seen, and testified that he is God's Chosen Son.'"

THE FIRST DISCIPLES.

John i: 35-51. On the next day, John was again standing, and two of his disciples, ³⁶and observing Jesus, as he walked, he says: "See the Lamb of God." ³⁷And the two disciples heard him speak, and they followed Jesus. ³⁸And Jesus turned and saw them following, and says to them, "What do you seek?" and they said to him, "Rabbi," which, translated, means teacher, "Where are you dwelling?" ³⁹He says to them, "Come, and you shall see." They, therefore, went and saw where he dwelt, and they dwelt with him that day; it was about the tenth hour. ⁴⁰Now, Andrew, Simon Peter's brother, was one of the two who had heard from John and followed him. ⁴¹First he finds his own brother Simon, and says to him, "We have found the Messiah,"

which, being translated, is Christ. ⁴²He led him to Jesus. Jesus looked at him, and said, "You are Simon, the son of John; you shall be called Kephias, which, translated, is Peter. ⁴³On the next day, he wished to go to Galilee, and he finds Philip, and Jesus says to him, "Follow me." ⁴⁴Now Philip was from Bethsaida, Andrew and Peter's city. ⁴⁵Philip finds Nathaniel, and says to him, "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph." ⁴⁶And Nathaniel said to him, "Can any good thing proceed from Nazareth?" Philip says to him, "Come and see." ⁴⁷Jesus saw Nathaniel coming to him, and says concerning *Nathaniel*, "See! a genuine Israelite, in whom is no deceit." ⁴⁸Nathaniel says to him, "How do you know me?" Jesus answered and said to him, "I saw you under the fig-tree, before Philip called you." ⁴⁹Nathaniel answered him, "Rabbi, you are God's son! You are king of Israel." ⁵⁰Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig-tree? You shall see greater things than these." ⁵¹And he says to him, "Truly, truly, I say to you, you shall see the heaven opened, and the angels of God ascending and descending on the Son of Man."

THE MARRIAGE IN KANA.

John ii: 1-12. And on the third day a marriage occurred in Kana of Galilee, and Jesus' mother was there. ²And Jesus, and also his disciples, were invited to the marriage. ³And they *had no wine, because the wine of the marriage feast was exhausted.* Then says Jesus' mother to him, "*There is*

JOHN i: 42.—Kephias is the Aramaic of which Peter is the Greek, meaning rock or stone.

no wine." 'And Jesus says to her, "Woman, what have you to do with me? My hour has not yet come." 'His mother says to the servants, "Do whatsoever he may tell you." 'And there were six stone water-jars placed according to the mode of purification of the Jews, each holding two or three amphoras. 'And Jesus said to them, "Fill the water-jars with water." And they filled them to the brim. 'And he says to them, "Draw, now, and carry to the ruler of the feast." And they carried it. 'And when the ruler of the feast tasted the water become wine, and did not know whence it was—but those servants who had drawn the water knew—the ruler of the feast called the bridegroom, and says to him, ¹⁰"Every man places the good wine first, and when they have drunk freely, the inferior, *but* you have kept the good wine till now." ¹¹This first of the signs Jesus wrought in Kana of Galilee, and manifested his glory. And his disciples believed in him. ¹²After this he went down into Kapharnaum, he and his mother, and brothers, and disciples, and remained there a few days.

JOHN ii: 4. "Woman" sounds harsh to us, as addressed to his mother, by the Savior, but the term as used in Greek was one of great respect; something like our use of madam, but even more considerate and respectful.

JOHN ii: 6. The Jewish *bath*, seven and a half gallons. If this be meant, the amount of wine made was one hundred and twenty gallons. The act of changing water into wine has been regarded by many as incredible. It is easy to believe that it was done through the superhuman knowledge possessed by our Lord, who effected the transformation; but, no doubt, by a process entirely in harmony with the laws of nature.

JOHN ii: 10. The word here used conveys no hint of intoxication. It is from *meta thuein*, to drink after sacrifice. Isaiah uses it, lviii: 11, a well watered garden.

PART III.

THE FIRST PASSOVER.

TIME—ONE YEAR.

CLEANSING THE TEMPLE.

John ii: 13-25. And the Jews' passover was near; and Jesus went up to Jerusalem. ¹⁴And he found the brokers sitting in the temple, and those that sold sheep, and oxen, and doves. ¹⁵And he made a scourge of rushes, and drove them all out of the temple, both the sheep, and the oxen, and he poured out the brokers' coin, and overturned their tables; ¹⁶and said to those that sold doves, "Take these things hence, *and* make not my Father's house a house of merchandise." ¹⁷His disciples remembered that it was written, "The zeal of thy house consumes me." ¹⁸Then the Jews answered and said to him, "What sign do you show us, seeing that you do these things?" ¹⁹Jesus answered and said to them, "Destroy this temple; and I will raise it in three days." ²⁰Then the Jews said, "This temple was forty-six years building, and will you erect it in three days?" ²¹But he spoke concerning the temple of *the* body. ²²When, therefore, he was raised from the dead, his disciples remembered that he said this; and they believed the

JOHN ii: 14, 17. The cleansing of the temple was an act of reform, which could hardly be condemned by any Jew, inasmuch as the presence there of animals and traffic was contrary to law. Jesus used the whip of rushes to drive out the animals, not the merchants, say some, but the language implies that he made a general cleansing.

Scripture, and the word that Jesus had spoken.

²³And when he was in Jerusalem, at the feast of the pass-over, many believed in his name, [by] beholding his signs, which he wrought. ²⁴But Jesus did not trust himself to them, because he knew them all, ²⁵and because he did not require that any one should testify concerning man, for he knew what was in man.

JESUS AND NICODEMUS.

John iii: 1-21. And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; ²the same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God; for no man can do these signs that you do unless God be with him." ³Jesus answered, "Truly, truly I say to you, unless a man be begotten from above, he cannot see the reign of God." ⁴Nicodemus says to him, "How can a man be begotten when he is old? Can he enter a second time into his mother's womb, and be born?" ⁵Jesus answered, "Truly, truly I say to you, unless a man be begotten of water and spirit, he cannot *see* the reign of *heaven*. ⁶That which is born of the flesh is flesh, and that which is born of the spirit is spirit. ⁷Wonder not that I said

JOHN iii: 3. Begotten from above, instead of born again, is the correct reading. The phrases, "kingdom of God," "kingdom of heaven," "the kingdom," etc. (E. V. and R. V.), denote the reign of truth and goodness in the human heart, and in this world. It rarely, if ever, means the realm of holiness and happiness in the immortal state. Reign, signifying rule, or sway, seems better than kingdom, which, to the ordinary ear, carries the idea of an outward organization.

JOHN iii: 5. "Verily," *i. e.*, "truly." The word *amen* uttered by the Savior is recorded seventy-six times by the evangelists: twenty-nine by Matthew, fifteen by Mark, eight by Luke and twenty-four by John. Its repetition by them all is an incidental proof of the accuracy of their records.

to you, you must be begotten from above. ⁸The Spirit breathes where it will, and you hear its voice, but you know not whence it comes, *nor* where it goes; so is every one that is born of the Spirit." ⁹Nicodemus answered and said to him, "How can these things occur?" ¹⁰Jesus answered and said to him, ¹¹"Are you the teacher of Israel, and know not these things? Truly, truly I say to you, we speak what we know, and testify [to] what we have seen! and you do not receive our testimony. ¹²If I have told you earthly things, and you believe not, how will you believe if I tell you heavenly things? ¹³And no man has ascended into heaven except the Son of Man, he who descended from heaven. ¹⁴And as Moses lifted the serpent in the desert, so must the Son of Man be lifted, ¹⁵that every one who believes in him, may have æonian life. ¹⁶For God so loved the world that he gave the Son, the only begotten, that every one that believes in him might not perish, but have æonian life. ¹⁷For God sent

JOHN iii: 8. Instead of rendering *pneuma* "wind," in v. 8, as does E. V., we prefer to render it uniformly spirit. "That which has been born of the Spirit is spirit—*pneumatōs* is *pneuma*. The *pneuma* breathes where it wills, etc.," that is, the Spirit.

The Sinaitic adds "of the water," as in verse 5.

JOHN iii: 16. "Æonian life" is erroneously supposed by many to be endless life, in the immortal state. The adjective *aiōnios* is derived from *aiōn*. As the latter denotes age, æon,—and sometimes the Christian age, the former must mean an indefinite, yet limited period corresponding thereto. This is the general use in the Bible of words derived from *aiōn*. See Gen. ix: 12, 16; xvii: 8, 13, 19; Numb. xxv: 13; Ex. xii: 14, 17; xxvii: 21; xxviii: 43; xxix: 28; xxx: 21; xxxi: 16, 17; Lev. vi: 18, 22; vii: 34, 36; x: 15; xvi: 29, 31, 34; xvii: 7; xxiii: 14, 31, 41; xxiv: 3, 8, 9; Numb. x: 8; xv: 15; xviii: 8, 11, 19, 23; xix: 10, 21; 2 Sam. xxiii: 5; 1 Chron. xvi: 17; Isa. xxiv: 5; Ezek. xvi: 60; Ps. lxxvii: 5; Isa. lxiii: 11; Jer. vi: 16; xviii: 15; xxii: 15; Isa. lviii: 12; lxi: 4; Ezek. xxvi: 20; Prov. xxii: 28; xxiii: 10; Ezek. xxxvi: 2; xxxv: 5; Isa. liv: 8; Jer. v: 22; xviii: 16; xxv: 9, 12; Ezek. xxxv: 9; Jer. xx: 11; xxiii: 40; li: 39; Micah. ii: 9. The land of Canaan was to be an æonian possession to the Jews, Gen. xvii: 8; xlviii: 4, and yet they lost it; the hills are æonian, Gen. xlix: 26, and yet they are to be destroyed, for every mountain and hill will be made low; the priesthood of Aaron was æonian, Numb. xxv: 13, and yet it has been abro-

not the Son into the world to judge the world, but that the world through him should be saved. ¹⁸He that believes in

gated; the Jewish law was to be æonian, Lev. xvi:34, and yet it is followed by Christianity; Gehazi's leprosy was to last "forever," 2 Kings v:27, *eis ton aiōna*, and yet it ended at the grave; bondmen were to be servants "forever," and yet the year of jubilee, every fiftieth year, emancipated them; Jonah was in the fish "forever," ii:6, and yet he was there but three days. These and many other passages show that the general meaning is limited duration.

So the phrase æonian life does not denote endless duration. It is that spiritual condition resulting from Christian faith. John iii:36, "He that believes on me *has* æonian life." See v. 16, also vi:47, 54, xvii:3, x:28, xiv:50. This life may be, often is, a temporary possession. Men have it, and fall from grace, and lose it. Its nature is described, John v:24, "He that believeth on him that sent me, *hath* æonian life,—is *passed* from death unto life." John xvii:3, "This is æonian life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." It is not necessarily of endless duration.

"Æonian life," "this æon," and "the æon to come," are more euphonious than "age-long life," "this age," and "the age to come." These words are not in common use, yet they are the best rendering of the Greek. Tennyson uses the word:

"Draw down æonian hills, and sow
The dust of continents to be."

Æon is found occasionally in literature, meaning age—age-long is the sense of the adjective. Wherever *zōen aiōnion* occurs in the N. T. it denotes the Christian life, regardless of its duration, carrying with the meaning of indefinite duration the sense of the quality of the true life.

JOHN iii:16. "God so loved the world, that he gave the only begotten Son." Jesus did not come to perform his great work because he had prevailed on the Father to allow him to come; or because he desired to avert God's purpose to destroy his rebellious offspring. He was the agent of God, came because God sent him, and he labors not to render God good to his children, but to perform the errand on which he was sent by the Father, of his own goodness, to "reconcile the world unto himself." The mission of Jesus was the effect of God's love, not the procuring cause of it. He came, not to purchase, but to manifest that love; not to turn away divine wrath, but to exhibit unchangeable love. The idea that God regarded his children with anger, and that Jesus came to avert divine wrath, by the sacrifice of his own blood, is distinctly and positively contradicted here; and an assurance is given, that he came because God already loved the world. The same testimony is given by the apostles, Rom. v:8; 1 John iv:9, 10. The *world* here has its most extensive import, denoting the whole race of man. All were in equal need of the blessing, and the Giver is impartial.—*Paige*. "It was for all the world. He tasted 'death for every man,' Heb. ii:9. 'He died for all,' 2 Cor. v:15. 'He is the propitiation for the sins of the whole world,' 1 John ii:2."—*Barnes*.

JOHN iii:18. Instead of condemned, we give the accurate meaning of *krine-tai*, judged. This meaning is recognized and adopted in the New Revision.

him is not judged; he that does not believe has already been judged, because he has not believed in the name of the only begotten Son of God. ¹⁹And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were evil. ²⁰For every one who practices vile things, hates the light, and comes not to the light, lest his works may be detected. ²¹But he who does the truth, comes to the light, so that his works may be manifested; because they have been wrought in God."

JOHN'S LAST TESTIMONY.

John iii: 22-36. After these things Jesus and his disciples went into the land of Judea, and there they remained and immersed. ²³And John also immersed in Ænon near Saleim, because there were many waters there; and they went, and were immersed. ²⁴For John had not yet been thrown into prison. ²⁵A dispute then occurred between John's disciples and a Jew, about purifying. ²⁶And they came to John and said to him, "Rabbi, he who was with you beyond Jordan, to whom you have testified, behold, he immerses, and all men come to him." ²⁷John answered and said, "A man can receive nothing unless it be given him from heaven. ²⁸You yourselves bear me testimony that I said, 'I am not the Christ, but I am sent before him.' ²⁹The bridegroom is he who has the bride. But the friend of the bridegroom, he who stands and hears him, rejoices with joy because of the bridegroom's voice; this my joy is therefore completed. ³⁰He must increase, but I must diminish. ³¹He that comes from above is over all; *but* he that is *on* the earth, is of the

Judge, judged, etc., take the place of condemn, damn, condemned, damned, in the E. V., as they do in this translation.

earth, and speaks of the earth. He that comes from heaven is above all; ³²he testifies of what he has seen and heard, and no man receives his testimony. ³³He that receives his testimony has set his seal that God is true. ³⁴For he whom God has sent speaks the words of God; for he gives not the Spirit by measure. ³⁵The Father loves the Son, and has given all things into his hand. ³⁶He that believes in the Son has æonian life; and he who disobeys the Son shall not see life, but the anger of God dwells on him."

CHRIST'S MORE PUBLIC MINISTRY.

Matthew iv: 12-16. When he had heard that John was delivered up, he departed into Galilee. ¹³And he left Nazareth, and resided in Kapharnaum by the lake-side, in the borders of Zebulun and Naphtali, ¹⁴so that the word spoken through the prophet Isaiah might be fulfilled, saying,
¹⁵"The land of Zebulun and the land of Naphtali,
 Near the lake beyond the Jordan,

JOHN iii: 35. "The Father loves the Son and has given all things into his hands." This is one of the statements of the great truth that ultimately universal sway shall be exercised by the Redeemer, and that he shall be Lord of all.

JOHN iii. 36. "Shall not see life." This is a simple statement of the effects of belief and unbelief, regardless of the duration of the consequences. As long as one believes, life abides with him, the æonian life of the Gospel, while the unbeliever is deprived of this life. "He that believes has æonian life," though by unbelief he may forfeit it, and regain it again by believing again. Such passages as these illustrate the New Testament use of the term. "You hath he quickened who were *dead* in trespasses and sins."—Eph. ii:1. The believer has "passed from death unto life."—John v:24. "We know that we have passed from death unto life because we love the brethren."—1 John iii: 14. "To be carnally minded is *death*, but to be spiritually minded is *life* and peace."—Rom. viii: 6.

The question of the duration of the life or the "wrath" is not raised in this passage. It remains, in either case, as long as the condition remains that causes the life or the wrath.

Galilee of the Gentiles;

¹⁶The people that sat in darkness

Saw a great light,

And to those sitting in [the] region and shadow of death,

To them a light has arisen."

Luke iv: 14-15. And Jesus returned in the power of the spirit into Galilee, and a report of him went out into all that region; ¹⁵and he taught in their synagogues, glorified by all.

Mark i: 14-15. And after John was delivered up, Jesus came into Galilee, preaching the good news of God, ¹⁵and saying, "The period is fulfilled, and the reign of God has come nigh; reform and believe the good news."

Luke iii: 19-20. But Herod, the tetrarch, being reprov'd by him concerning Herodias, his brother's wife, and concerning all the evils committed by Herod, ²⁰added this also to all [the rest, that] he shut up John in prison.

THE WOMAN OF SAMARIA.

John iv: 1-42. When, therefore, *Jesus* knew that the Pharisees had heard that Jesus was making and immersing more disciples than John—²though Jesus himself, indeed, did not immerse, but his disciples—³he left Judea, and returned into Galilee. ⁴And it was necessary for him to pass through Samaria. ⁵He came therefore, into a city of Samaria, called Sychar, near by the field that Jacob gave to his

JOHN iv: 2. Jesus did not observe the rite of baptism. He submitted to it in his own person, but never administered it, and Paul thanked God that he had baptized only those he named.—[See I Cor. i: 14.]

This would seem to indicate that the rite has not that vital importance which has been attached to it by some Christians. It cannot be "saving" to be thus spoken of. A beautiful and impressive symbol, the outward sign of an inward purpose, its value is to discharge the consciences of those observing it.

son Joseph. ⁶And Jacob's fountain was there. Jesus, then, as he was fatigued from the journey, sat thus by the fountain; it was about the sixth hour. ⁷A *certain* Samaritan woman came to draw water. Jesus says to her, "Give me to drink." ⁸For his disciples had gone into the city to buy provisions. ⁹Then the Samaritan woman said to him, "Why do you, a Jew, ask drink from me, a Samaritan woman?" ¹⁰Jesus answered and said to her, "If you had known God's gift, and who he is that says to you, 'Give me to drink,' you would have asked him, and he would have given you living water." ¹¹*She* says to him, "Master, you have no bucket, and the well is deep; whence then have you the living water?" ¹²Are you greater than our father Jacob, who gave us the well? *He* drank *also* of it, himself, and his sons, and his flocks." ¹³Jesus answered and said to her, "Every one that drinks of this water will thirst again. ¹⁴But whoever drinks of the water that I shall give him, shall not thirst to the æon, but the water that I shall give him shall become in him a fountain of water, welling up into æonian life." ¹⁵Says the woman to him, "Master, give me this water, that I may not thirst, nor come over here to draw." ¹⁶He says to her, "Go, call your husband, and come here." ¹⁷The woman answered and said to him, "I have no husband." Jesus said to her, "Well did you say, ¹⁸'I have no husband,' for you have had five husbands, and he whom you have now is not

JOHN iv:9. This sentence is rejected by Tischendorf in his eighth critical edition: "For Jews have no dealings with Samaritans."

JOHN iv:11. "Nothing to draw with" can be properly rendered, "no bucket." Oriental wells had no permanent buckets, but each traveler carried his own.

JOHN iv:14. The noun and the adjective here occur together, and the verse has this meaning: "Shall not thirst for the (Christian) age, but—welling up into the life (Christian) of the age."

your husband; you have truly said this.” ¹⁹The woman said to him, “Master, I see that you are a prophet, ²⁰Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship.” ²¹Jesus says to her, “Believe me, woman, that an hour is coming when neither in this mountain, nor in Jerusalem, will you worship the Father. ²²What you worship, you know not, what we worship, we know; because the salvation is from the Jews. ²³But an hour is coming, and is now, when the real worshipers will worship the Father in spirit and truth; for the Father seeks such to be his worshipers. ²⁴God is spirit, and those who worship him must worship in *the spirit of truth*.” ²⁵The woman said to him, “I know that Messiah comes,—he that is called Christ,—when he comes, he will tell us all things.” ²⁶Jesus said to her, “I that speak to you am [he].” ²⁷And thereupon his disciples came, and wondered that he talked with a woman; nevertheless, no man said to him, “What seek you?” or, “Why do you talk with her?” ²⁸The woman, therefore, left her water-jar, and went into the city, and said to the men ²⁹“Come, see a man who told me all that I have done. Is not this the Christ?” ³⁰They went out of the city, and came to him. ³¹In the meantime the disciples were entreating him, “Rabbi, eat.” ³²But he said to them, “I have food to eat of which you do not know.” The disciples said to each other, ³³“Has any one brought [food] to him?” ³⁴Jesus said to them, “My food is to do the will of him that sent me, and finish his work. ³⁵Do you not say that it is yet four

JOHN iv:24. The Sinaitic reads, “must worship him in the spirit of truth.”

JOHN iv:27. The rabbinical law forbade a rabbin to speak to a woman. Is there not a hint in this incident of the new and just estimate placed on woman by Christianity?

months, and the harvest comes? I say to you, behold, raise your eyes, and survey the fields; for they are white for harvest; ³⁶already the reaper receives a reward, and gathers fruit for æonian life; so that the sower and the reaper may rejoice together. ³⁷For herein is the saying true, that one is the sower, and another is the reaper. ³⁸I sent you to reap that on which you have not labored; others labored, and you have entered into their labor.” ³⁹Now many of the Samaritans from that city believed, because of the word of the woman who testified, “He told me everything I have done.” ⁴⁰Then came the Samaritans together to him, and asked him to dwell with them; and he dwelt with them two days. ⁴¹And many more believed through his word, ⁴²and they said to the woman, “We no longer believe through your testimony, for we have heard him ourselves, and we know that this is truly the Savior of the world.”

THE RULER'S SON HEALED.

John iv: 43-54. And after the two days he went out thence into Galilee. ⁴⁴For Jesus himself testified that a prophet has no honor in his own fatherland. ⁴⁵When, therefore, he came into Galilee, the Galileans received him, having seen all that he did in Jerusalem, at the feast; for they also went to the feast. ⁴⁶So *they* came again into Kana of Galilee, where he made the water wine. Now there was a certain courtier, whose son was sick, in Kapharnaum.

JOHN iv: 42. “The Savior of the world.” This is the descriptive title of Jesus Christ. He is not merely one who wishes to be the Savior of the world; or who tries and fails to be the Savior of the world; but he is actually the Savior, not of a portion merely, but of THE WORLD.

JOHN iv: 44. Fatherland. This beautiful Saxon word seems to us to come nearer to the expressive Greek *te idia patriidi*—our country, than any other single word.

⁴⁷When he heard that Jesus had come out of Judea into Galilee, he went to him, and entreated [him] to come down and cure his son, for he was about to die. ⁴⁸Jesus therefore said to him, "You will not believe, if you do not see signs and prodigies." ⁴⁹The courtier says to him, "Master, come down before my son die." ⁵⁰Jesus said to him, "Go, your son lives." The man believed the word of Jesus, and went his way. ⁵¹And already, as he was going down, *the* slaves met him, and told [him] that his son lived. ⁵²He then inquired the very hour wherein he became better. Then they said to him, "The fever left him yesterday, at the seventh hour." ⁵³Then the father knew that [it was] in the very hour that Jesus said to him, "Your son lives." And he believed, and all his house. ⁵⁴This is again a second sign that Jesus wrought, having come out of Judea into Galilee.

JESUS' FIRST PUBLIC PREACHING.

Luke iv: 16-32. And he went into Nazareth, where he had been reared, and according to his custom on the Sabbath, he entered the synagogue, and stood up to read. ¹⁷And the volume of Isaiah, the prophet, was delivered to him, and he unrolled the volume and found the place where it was written,

¹⁸"The Lord's spirit is on me,

Wherefore, he has anointed me to preach good news to the poor,

He has sent me to proclaim release to captives,

LUKE iv: 16-32. If the reader will turn to the passage in Isaiah—lxi: 1, 2, read by our Lord on this occasion, he will see that he paused in the middle of a paragraph and rolled up the scroll, refusing to read the whole of it. What did he omit? "The day of vengeance of our God." He came to reveal the living Father, and not to teach a God of vengeance, and he refused to read the

And recovery of sight to the blind,
 To emancipate those that have been crushed,
¹⁹To publish [the] acceptable year of [the] Lord."

²⁰And he rolled up the volume, [and] returned it to the attendant, and sat down, and the eyes of all in the synagogue were gazing at him. ²¹And he began to say to them, "To-day this Scripture is fulfilled in your ears." ²²And all bore testimony to him, and wondered at the gracious words that proceeded out of his mouth, and said, "Is not this Joseph's son?" ²³And he said to them, "You will undoubtedly utter this parable to me, 'Heal yourself, physician; what things we heard were done in Kapharnaum, do also here, in your fatherland.' " ²⁴And he said, "Truly I say to you: No one is an acceptable prophet in his fatherland. ²⁵But, in truth, I tell you, many widows were in Israel, in Elijah's days, when the heaven was shut up three years and six months, so that a great famine came over all the land. ²⁶And to no one of them was Elijah sent, except to Sarepta, of Sidonia, to a widow. ²⁷And many lepers were in Israel, in [the days] of Elisha, the prophet, and no one of them was cleansed, except Naiman the Syrian." ²⁸And all in the synagogue heard these things, and were filled with fury, ²⁹and they rose and drove him out of the city, and they led him even to the brow of the hill on which their city was built, in order to hurl him down headlong. ³⁰But passing through their midst, he went away, ³¹and went down into

prophetic announcement that represented him thus. See Isa. 61:1, 2. Says Canon Farrar: "The length of the *haptarah*, or passage, read, might be from three to twenty-one verses; but Jesus only read the first and part of the second, stopping short in a spirit of tenderness before the stern expression, 'The day of vengeance of our God,' so that the gracious words, 'The acceptable year of the Lord' might rest last upon their ears, and form the text of his discourse."

LUKE iv:23. Only Luke reports, "Physician, heal thyself." Luke, himself a physician, remembered the words.

Kapharnaum, a city of Galilee, and taught them on the Sabbaths. ³²And they were astonished at his teaching, for his word was with authority.

Matthew iv: 17. From that time Jesus began to preach, and to say, "Reform, for the reign of the heavens has come nigh."

THE DISCIPLES' CALL.—THE WONDERFUL DRAUGHT OF FISHES.

Matthew iv: 18-22. And walking by the lake of Galilee, he saw two brothers, Simon, called Peter, and his brother Andrew, casting a seine into the lake, for they were fishers; ¹⁹and he says to them, "Come after me, and I will make you fishers of men." ²⁰And immediately they left the nets, and followed him; ²¹and going on thence, he saw two other brothers, Jacob, Zebedee's [son], and his brother John, in the boat with Zebedee, their father, mending their nets; and he called them. ²²And they immediately left the boat and their father, and followed him.

Mark i: 16-20. And as he passed along by the lake of Galilee, he saw Simon, and Andrew, Simon's brother, casting *nets here and there*, into the lake, for they were fishers. ¹⁷And Jesus said to them, "Come after me and I will make you fishers of men." ¹⁸And immediately they left the nets, and followed him; ¹⁹and proceeding further he saw Jacob, Zebedee's [son], and his brother John, who also were in the boat, mending the nets. ²⁰And he immediately called them, and leaving their father, Zebedee, in the boat with the hired servants, they followed him.

Luke v: 1-11. Now it occurred, as the crowd was pressing upon him and heard the word of God, he was standing by the lake Gennesaret, ²and he saw two boats standing by the lake, but the fishermen had left them, and were washing

their nets. ⁸And he entered into one of the boats, which was Simon's, and asked him to put off from the land a little, and he sat down *in the boat*, and taught the crowds from the boat. ⁹And when he ceased from speaking, he said to Simon, ¹⁰Put out into deep [water], and let down your nets for a haul." ¹¹And Simon answered and said, "Master, we have toiled through the entire night, and have taken nothing, but at your word I will let down the nets." ¹²And when they had done this, they inclosed a great multitude of fishes, and their nets were breaking; ¹³and they beckoned to their companions in the other boat, to come and help them, and they came and filled both boats so as [almost] to sink them. ¹⁴And Simon Peter seeing this, fell down at Jesus' knees, saying, "Depart from me, Master, for I am a sinful man." ¹⁵For he was amazed, and all those who were with him, at the haul of fishes that they had taken; ¹⁶and in like manner, Jacob and John, Zebedee's sons, who were Simon's companions. And Jesus said to Simon, "Fear not, from now you shall capture men." ¹⁷And having brought the boats to the land, they left all, and followed him.

THE DEMONIAK CURED IN KAPHARNAUM.

Mark i: 21-28. And they journeyed into Kapharnaum, and he went immediately into the synagogue on the Sabbath, and taught. ²²And they were amazed at his teaching, for he taught them as having authority, and not as the scribes. ²³And immediately there was in their synagogue a man with

MARK i: 23. Unclean spirits, demons and evil spirits were supposed to possess the bodies of epileptics, lunatics, paralytics and others diseased. Jesus did not controvert the opinions of those he healed. In fact, he did as the most skillful physicians do to-day; he acquiesced in their whims and delusions. His mission was not to teach medical science, but to heal the sick. See Matt. iv: 24.

an unclean spirit, and he cried out, "saying, "What have you

[1.] Those possessed with demons are manifestly included under the general terms *diseased* and *tormented*; lunatics were distinguished from demoniacs, because the insanity of the former was supposed to be occasioned by the moon. And those who were relieved, or restored to health, are represented as *healed, made whole, or cured* as if a disease had been removed. See Matt. xv: 28; xviii: 16, 18; Luke vi: 18; vii: 21; viii: 2. [2.] The evangelists ascribe the symptom or action indifferently to the man or to the demon, using sometimes the singular and sometimes the plural number in speaking of the same case. Of the Gadarene demoniac, Matthew and Luke say the demons besought Jesus; but Mark says, *he* (the demoniac) besought him. Mark v: 10. See also ver. 2, 13, 15, 16, 18, of this chapter. The demoniacs likewise speak sometimes in their own persons, and sometimes as the supposed demons. "What have *we* to do with thee? Art thou come to destroy *us*? I know thee," &c. Mark i: 24. So the Gadarene maniac exclaims, "*My* name is Legion, for *we* are many." Mark v: 9. Thus do the sacred historians impute the same words and actions to the demoniac or demons indifferently; showing thereby that when they say this or that was done by an evil spirit, it is only another way of saying the insane person himself did it. See also Mark iii: 11. [3.] The conduct of the possessed is what we should expect of epileptic or insane persons. Convulsions always accompany epilepsy; and the wandering and filthy life among the tombs and mountains, the fierceness, shouting, &c., are all in harmony with madness. The whimsical answer of the Gadarene demoniac, "My name is Legion," is in perfect keeping with the rest of his behavior, and shows clearly the confused and furious state of his mind. To suppose that he was actually possessed with a legion, that is, about five or six thousand evil spirits is too great an outrage upon reason and common sense; whereas if he be regarded as a madman, his reply is perfectly characteristic of insanity. And his request that the demons might be sent into the swine is just such a freak as might be expected of a madman. Believing himself possessed, and casting his eyes around, he discovered the herd of swine; and the thought flashed into his disordered mind, to ask that the demons might be sent into them, and immediately the request is made. The Savior perhaps permitted the madness to be transferred from the demoniac to the animals, as the leprosy of Naaman was transferred to Gehazi, 2 Kings v: 27. See note on ver. 13. This is much more reasonable than to suppose that evil spirits would ask to be sent into the swine, and then act so foolishly after their request was granted. [4.] The physicians of that age, and others best qualified to judge, affirmed that those who were vulgarly supposed to be possessed were affected by natural diseases. Aristotle maintained that possession was the effect of melancholy. The great Hippocrates wrote a book to prove that epilepsy was not a "sacred disease," or in other words, supernatural, but arose from natural causes. Plotinus, a Platonic philosopher of the third century, says that the vulgar only believed that diseases were caused by demons, but that men of sense agreed that all disorders proceeded from physical causes. Origen informs us that the physicians of his time accounted in a natural way for those diseases imputed to demons. Philostorgius mentions Posidonius, the most eminent physician of his age, as affirming that insanity was not owing to demons, "but to a redundancy of peccant humors." Many other physicians

to do with us, Jesus, Nazarene, do you come to destroy us? I know you who you are, the holy one of God.” ²⁵And Jesus rebuked it, saying, “Be silent, and come out of him.” ²⁶And the unclean spirit came out of him, convulsing him, and crying with a loud voice. ²⁷And they were all astonished, so that they debated among themselves, saying, “What is this? a new teaching; he even commands the unclean spirits with authority, and they obey him.” ²⁸And the report of him went out immediately, in every direction, into Galilee.

Luke iv: 33-37. And there was a man in the synagogue who had an unclean demon’s spirit, and he cried out with a loud voice, ³⁴“Ah, ha! what have you to do with us, Jesus, Nazarene, have you come to destroy us? I know you who you are, the holy one of God.” ³⁵And Jesus rebuked him, saying, “Be silent, and come out of him.” And having thrown him down among them, the demon came out of him, without hurting him. ³⁶And amazement came upon all, and they talked to each other, saying, “What word is this? For with authority and power he commands the unclean spirits, and they come out.” ³⁷And a report concerning him went out into every place in the surrounding country.

PETER’S MOTHER-IN-LAW CURED.

Mark i: 29-31. And when he had come out of the syn-

are also cited by Wetstein, on Matt. iv: 24. Such testimony deserves consideration. Being physicians, or those best acquainted with the nature, construction and operations of the human frame, and having opportunity to examine those said to be possessed, it is reasonable to conclude that they would more correctly understand the subject than the ignorant and superstitious multitude.

For a more full examination of the subject, Farmer on Demoniacs, Lardner, Jahn and Wetstein may be profitably consulted.—*Paige*.

LUKE iv: 35, 36, 38. The words *ripsan*, *blapsan*, *sunekomene*, *pureto-megalo*, are peculiar medical terms.

agogue, he went¹ directly into the house of Simon and Andrew, with Jacob and John. ³⁰And Simon's mother-in-law lay sick of a fever, and they at once spoke to him about her. ³¹And he came and took her by the hand, and raised her, and the fever² left her, and she served them.

Luke iv: 38-39. And having gone up from the synagogue, *Jesus* entered Simon's house, and Simon's mother-in-law was seized with a great fever, and they asked him in her behalf. ³⁰And he stood above her, and rebuked the fever, and it left her, and she immediately arose and served them.

Matthew viii: 14-15. And when Jesus had come into Peter's house, he saw his mother-in-law lying sick of a fever; ¹⁵and he touched her hand, and the fever left her, and she arose and served him.

SOME OF CHRIST'S TEACHINGS AND WONDERFUL WORKS.

Mark i: 32-39. And at evening, when the sun had set, they brought to him all those that were sick, and those demonized. ³³And the whole city was assembled at the door. ³⁴And he healed many sick of various diseases, and exorcised many demons, and permitted not the demons to speak, because they knew that he was the Christ. ³⁵And rising early, before the morning, he went out into a desert place, and there prayed. ³⁶And Simon, and those with him, followed him. ³⁷And they found him and say to him, "All seek you." ³⁸And he says to them, "We must go elsewhere, into the adjoining towns, that I may preach there, also, because for this I have come out." ³⁹And he went, preaching in their synagogues, and throughout all Galilee, and exorcised the demons.

Matthew iv: 23-25. And he went about in all Galilee, teaching *them* in their synagogues, and preaching the good news of the reign, and healing every disease and every malady

among the people. ²⁴And his renown went out into all Syria, and they brought to him all the sick, having various disorders, and seized with torments, demoniacs, and epileptics, and paralytics; and he cured them. ²⁵And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

Matthew viii: 16-17. And when evening came, they brought many demoniacs to him, and he expelled the spirits by a word; and he healed all that were sick, "so that what was spoken through Isaiah, the prophet, might be fulfilled, saying,

"He took our infirmities;
And bore our diseases."

Luke iv: 40-44. And at sundown all those that had any that were afflicted with various diseases, brought them to him, and he healed them, each one of them, by placing his hands on them. ⁴¹And demons also came out of many, crying out, and saying, "You are the Son of God." And rebuking them he permitted them not to speak, because they knew him to be the Christ. ⁴²And when it was day, he retired to a desert place, and the crowds sought him, and came to him, and urged him not to leave them. ⁴³But he said to them, "I must preach the good news of the reign of God to other cities, also, because for this was I sent forth." ⁴⁴And he preached in the synagogues of Judea.

A LEPER CURED.

Mark i: 40-45. And a leper comes to him, beseeching him and saying to him, "Master, if you will, you can cleanse me." ⁴¹And he, being moved with pity, extended his hand, touched him, and said to him, "I will; be cleansed." ⁴²And immediately the leprosy departed from him, and he was

cleansed. ⁴³And having strictly enjoined him, he forthwith sent him away, ⁴⁴and said to him, "See that you speak not to any man, but go, show yourself to the priest, and offer for your purification the things which Moses enjoined for a testimony to them." ⁴⁵But he went out and began to proclaim much, and spread the word abroad, so that he was no longer able to enter the city openly, but was without in desert places; and they resorted to him from all parts.

Luke v: 12-16. And it occurred when he was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, he fell on his face, and entreated him, saying, "Master, you can cleanse me, if you will." ¹³And extending the hands, he touched him, saying, "I will; be cleansed." And the leprosy instantly departed from him. ¹⁴And he commanded him to tell no one; but, [said he], "Go, show yourself to the priest, and offer on account of your cleansing, as Moses enjoined, for a testimony to them." ¹⁵But the word concerning him circulated the more, and great crowds came together, to hear and to be healed of their infirmities. ¹⁶But he retired into the deserts, and prayed.

Matthew viii: 1-4. And when he had descended from the mountain, great crowds followed him. ²And behold, a leper approached, and bowed himself, saying, "Master, if you will, you can cleanse me." ³And extending the hand he touched him, saying, "I will; be cleansed." And his leprosy was immediately cleansed. ⁴And Jesus said to him, "See [that] you tell no man; but go, present yourself to the priest, and offer the gift which Moses commanded, for a testimony to them."

THE PARALYTIC CURED.

Matthew ix: 2-8. And behold, they brought a paralytic

to him, lying on a couch; and perceiving their faith, Jesus said to the paralytic, "Take courage, child, your sins are forgiven." ³And behold, some of the scribes said among themselves, "This man blasphemes." And perceiving their thought, Jesus said, "Why think you evil in your hearts? For which is easier to say, 'Your sins are forgiven,' or to say, 'Arise, and walk?' But that you may know that the Son of Man has authority on the earth to forgive sins—then he says to the paralytic—Arise, take up your couch, and go into your house. And he arose, and departed to his house. And when the crowds saw it they were afraid, and praised God, who had given so great authority to men.

Luke v. 17-26. And it occurred, on one of those days, that he was teaching, and the Pharisees and teachers of the law were sitting by, having come out of all the villages of Galilee and Judea, and from Jerusalem; and the Lord's power was on him to heal. ¹⁸And behold, men brought a paralytic, *lying on a couch*, and they endeavored to bring him in and place him in his presence. ¹⁹And not finding how they might bring him in through the crowd, they ascended to the roof, and lowered him through the tiles, with the couch, into the midst, before Jesus. ²⁰And seeing their faith, he said, "Man, your sins are forgiven." ²¹And the scribes and Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins except God only?" ²²But Jesus perceiving their reasonings, answered [and] said to them, "Why do you reason in your hearts? ²³Which is easier, to say, 'Your sins are forgiven;' or to say, 'Arise, and walk?' ²⁴But that you may know that the Son of Man has authority

LUKE v: 18. *Hos en paralelumenos.* No other evangelist uses this medical term.

on the earth to forgive sins—he said to the paralytic—I say to you, arise, take up your couch, and go into your house.”

²⁵And he instantly arose before them, and lifted that on which he had been lying, and went into his house, praising God.

²⁶And amazement seized all, and they were filled with awe, and glorified God, saying, “We have seen unaccountable things to-day.”

Mark ii: 1-12. And after a few days, when he again entered into Kapharnaum, it was rumored that he was in a house. ²And many were assembled, so that not even the places near the door could accommodate them; and he spoke the word to them. ³And they came bringing a paralytic to him, carried by four. ⁴And being unable to bring him to him, in consequence of the crowd, they removed the roof where he was; and having digged through, they let down the pallet, upon which the paralytic was laid. ⁵And seeing their faith, *he* says to the paralytic, “Child, your sins are forgiven.” ⁶But some of the scribes were sitting there, and reasoning in their hearts, ⁷“Why speaks this man thus? He blasphemes. Who can forgive sins but one,—God?” ⁸And immediately perceiving in his spirit that they reasoned among themselves, Jesus says to them, “Why do you thus reason in your hearts? ⁹Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Arise, take up your pallet and walk?’ ¹⁰But that you may know that the Son of Man has authority on earth to forgive sins,—he says to the paralytic—¹¹“I say to you, arise, take up your pallet and go into your house.” ¹²And he immediately arose, and took up the pallet and went out in the presence of all, so that all were astonished, and praised God, saying, “We never saw the like.”

MATTHEW CALLED.

Matthew ix: 9. And as he passed thence, Jesus saw a man

named Matthew, sitting at the custom house; and he says to him, "Follow me;" and he arose and followed him.

Mark ii: 13-14. And he went out again to the lake-side, and all the crowd resorted to him, and he taught them. ¹⁴And as he passed along he saw Levi, Alpheus's [son], sitting at the custom house, and he says to him, "Follow me;" and he arose and followed him.

Luke v: 27-28. And after these events he went out, and saw a tax-collector, named Levi, sitting at the custom house, and he said to him, "Follow me." and he forsook all, and arose and followed him.

PART IV.

THE SECOND PASSOVER.

TIME—ONE YEAR.

THE POOL OF BETHESDA.

John v: 1-47. After these things there was *the* feast of the Jews, and Jesus went up to Jerusalem. ²Now in Jerusalem there is a pool by the sheep [gate] which is called in Hebrew, Bethesda, having five porticoes. ³In these a multitude of sick were lying, blind, lame, withered, ⁵* * * and there was a certain man who had been in infirmity thirty-eight years. ⁶When Jesus saw him lying, and knew that he had already been thus a long time, he says to him: “Do you wish to be made whole?” ⁷The sick one said to him, “Master, when the water is agitated, I have no man to put me into the pool; but while I am coming another goes down before me.” ⁸Jesus says to him, “Rise, take up your pallet, and walk;” ⁹and the man immediately became whole, and took up his pallet, and walked. And that day was the Sabbath. ¹⁰Then the Jews said to him who had been cured, “It is [the] Sabbath; and it is unlawful for you to carry the

JOHN v: 2. The word “market” is not in the Greek. Dr. Robinson says that Bethesda is the upper pool of Siloam, whose gaseous waters he saw in motion. Part of verse 3 and verse 4 are not in S. or V. or most of the older MSS., *i. e.*, “Waiting the motion of the water; for, at a certain season an angel went down in the pool, and agitated the water; he who first stepped in, after the agitation of the water, was cured of (any) disease that held him.” The passage is in the A. Peschito, Vulgate and Jerome, but not in the two oldest MSS.

pallet." ¹¹But he answered them, "He who made me whole said to me, "Take up your pallet and walk." ¹²They asked him, "Who is the man who told you to take up [the pallet] and walk?" ¹³But he who had been cured knew not who it was, for a crowd being present Jesus turned aside. ¹⁴Afterwards Jesus met him *that had been healed*, in the temple, and said to him, "Behold, you have become whole; sin no longer, lest something worse befall you." ¹⁵And the man went away and told the Jews that it was Jesus that had made him whole. ¹⁶And the Jews persecuted Jesus on account of this, because he did these things on [the] Sabbath. ¹⁷But he answered them, "My Father works till now, and I work." ¹⁸For this the Jews endeavored the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself [they said] equal with God. ¹⁹Then Jesus answered and said to them:

"Truly, truly, I say to you, the son can do nothing of him-

JOHN v: 17. My Father works hitherto (on the Sabbath), and I work (on the Sabbath), seems to be the meaning.

JOHN v: 18. The charge of making himself equal with God, which the Jews brought against Jesus, he expressly denies by saying (v. 19), "The son can do nothing of himself," and that the power to judge had been *given* to the son by the Father. Thus he refutes their charge by declaring that all his powers were derived from God. What did they mean by saying that he made himself "equal to God?" This expression, in and out of the Scriptures, is always used in a bad sense. See Gen. iii: 5, "Ye shall be like God"; Is. xiv: 14, "I will be like the Most High"; Dan. xi: 36, "He shall exalt himself above every god"; 2 Macc. ix: 12, "One who is mortal should not proudly meditate to be like God"; 2 Thess. ii: 4, "Who opposeth and exalteth himself above all that is called God or is worshiped, so that he sitteth in the temple of God, showing himself that he is God" (spoken of Antichrist in the person of the Jewish high-priest and representative of the hierarchy). From the classics Wetstein quotes, "Let no one of speech-endowed creatures ever seek to be also a god" (Anth. ii: 48, 2). Philo also (Alleg. i: 15, vol. 1, p. 148, Mangey's ed.; also vol. 1, p. 64, Bohn's) has the following,—"Selfish and godless is the mind thinking to be equal to God." The phrase was used to denote extreme presumption and impiety, inordinate ambition, selfish cupidity.

self, except what he sees the Father do, for whatever he does, these things the son also does, in like manner. ²⁰For the Father loves the son and shows him all that he himself does; and he will show him greater works than these, that you may wonder. ²¹For as the Father raises, and makes alive the dead, so also the son makes alive whom he pleases. ²²For the Father does not even judge any one, but has given all judgment to the son, ²³so that all may honor the son, even as they honor the Father. He who does not honor the son, does not honor the Father who sent him. ²⁴Truly, truly, I say to you, he who hears my word, and believes him who sent me, has æonian life, and does not come into judgment, but has passed out of death into the life. ²⁵Truly, truly, I say to you, that an hour comes, and is now, when the dead shall hear the voice of the Son of God, and *when they hear*

JOHN v: 25-29. This is one of the passages that have been as generally misunderstood as any part of the Bible. It is not descriptive of a *post-mortem* general judgment of all human souls, a final assize, whose verdict is to consign to endless happiness or endless suffering, but it is that judgment which Jesus came into *this* world to establish. He himself says, "For judgment have I come into this world;" "The hour comes and is *now* when the dead shall hear the voice of the Son of God, and live;" that is, rise from the death in which they now are. The phrase, "The hour is coming" (*erchatai hora*), occurs in six other places in John's Gospel, in every one of which it relates to events very near at hand—John iv: 21-23; xvi: 2-4, 25-32. Of course such a death must be a moral, or figurative one, and the life must correspond. Manifestly the language denotes that moral awakening which Jesus came to produce. Hence he says, "Wonder not at this, because an hour comes in which all those in the tombs will hear his voice, and will come forth; those that have done good things to a resurrection of life, and those that have practised evil things, to a resurrection of condemnation." That this language does not refer to any "final judgment," is evident from the fact that it does not include all souls. In the final resurrection all souls are to be raised. But this account refers to less than one-half of mankind. "All who are in the graves shall hear his voice and come forth." If asked, "Does not *all* mean all?" we answer yes, it means all who are meant, but we must complete the sentence in order to see what the scope of the word is. If we should say, "All the people in a certain house above ten years of age number five hundred," and there should be a hundred children there under ten, it would not be accurate to represent us as saying there were

they shall live. ²⁶For as the Father has life in himself; even so he gave to the son to have life in himself. ²⁷And he gave

but five hundred persons there, when there were six hundred in all. The word "all" means just what the rest of the sentence explains it to mean. Look at the rest of the sentence, "All who are in the graves shall hear his voice and come forth." And who are the all? "*They that have done good and they that have done evil.*" The all, then, is defined as including those who have done good and those who have done evil,—no more and no less. What, then, becomes of that immense number, more than half of the human family, that dies without doing either good or evil? Idiots and infants are included in the one-half that has never done good or evil. If we say this passage refers to the final resurrection, we utterly exclude from immortality every infant that ever died, and deny a resurrection to all children that die in infancy.

If to escape this difficulty, we say that all are meant, children and all mankind, by "all who are in the graves," we then occupy the position that after all mankind are raised, the good are sent one way and the evil another, and the children are left between heaven and hell, with no place provided for them!

These considerations are conclusive evidence that the text has no reference whatever to the final resurrection, but does relate to the moral awakening that Jesus came to bring. It is a similar resurrection to that described in Ezek. xxxvii, where the House of Israel is said to come forth from the Valley of Dry Bones. The prophet says:

"Then he said unto me, Son of man, these bones are the whole house of Israel. Behold they say, Our bones are dried, and our hope is lost, we are cut off for our parts; therefore, prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel, and ye shall know that I am the Lord, when I have *opened* your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, and I shall place you *in your own land.*"

Now, here is a detailed description of the resurrection of human bodies, when nothing of the kind is taught; and, had not the author explicitly said:—"This valley of dry bones is the whole house of Israel," it would be perfectly easy for any reader to imagine that such a doctrine was taught. But, on the contrary, a national, moral rising or improvement was denoted. The Jewish people had rebelled against God's laws, and had experienced woe and disaster until their condition was one of national death. The prophecy that they should come out of this condition meant that the foot of the conqueror should be lifted from their necks, and that they should be brought out of captivity and restored to their own country and clime, and placed in a better and more exalted condition. And yet, this language is far more like an account of a literal resurrection from physical death, than is the language under notice.

A careful examination of the language of Jesus will show that he used it in a similar sense to that employed by Ezekiel, only that he alluded to the condition of mankind at large, instead of to the Jews. He described, under the figure of the resurrection, the coming forth of men from the lethargy and torpor of

him authority to execute judgment, because he is Son of Man.
²⁸ Wonder not at this, because an hour comes in which all

ignorance, superstition and sin, in which they were, in obedience to the call of his religion. Those who obeyed its demands received life, but those who, having heard it, disregarded it, were to experience the consequences of unbelief and sin—called in the New Revision condemnation.

Jésus had just cured the impotent man at the pool of Bethesda, and declared that he had derived his power from God. "For as the Father raiseth up the dead and makes them alive, even so the Son makes alive whom he will," and he then continues to talk of a moral quickening or spiritual resurrection, then about to occur.

In v: 29, E. V., it is the same Greek word that is translated "condemnation" in the 24th, and "judgment" in the 27th. Jesus was repeating the substance of Daniel xii: 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt;" words that are fulfilled in Eph. ii: 1. "And you hath he made alive, who were dead in trespasses and in sins."

It was a moral awakening that occurred in consequence of the annunciation of Christianity. Those who were quickened into a perception of the truth, and disregarded the heavenly message, experienced a resurrection from their death in trespasses and sins, but it was to condemnation, and thus to the "second death."

This interpretation is not a *dernier ressort* of ours. It is accepted by the best and most learned critics, of all schools of theology, who have written concerning it.

Says Dr. George Campbell, a learned "orthodox" divine, in his "Notes" on the Four Gospels, vol. ii, p. 113:

"The word *anastasin*, or rather the phrase *anastasis tou nekrou*, is indeed the common term by which the resurrection, properly so called, is denominated in the New Testament. Yet this is neither the only nor the primitive import of the word *anastasis*; it denotes simply being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb *anistemi* has the like latitude of signification; and both words are used in this extent by the writers of the New Testament, as well as by the LXX. Agreeably, therefore, to the original import, rising from a seat is properly termed *anastasis*; so is waking out of sleep, or promotion from an inferior condition."

Lightfoot observes: "These words might also be applied to a spiritual resurrection, as were the former (and so, *coming out of graves* meaneth, Ezek. xxxvii: 12), the words of the verse following being only translated and glossed thus: and they shall come forth, they that do good, after they hear his voice in the gospel, to the resurrection of life; and they that do evil, after they hear the gospel, unto the resurrection of damnation. But they are more generally understood of the general resurrection," etc.—Harm. Evang. Part iii. John v: 28.

Dr. Doddridge says: "I am something doubtful whether it may not refer to

those in the tombs will hear his voice, and will come forth; ²⁹those that have done good things to a resurrection of life, and those that have practised evil things to a resurrection of judgment. ³⁰I can do nothing of myself; as I hear I judge; and my judgment is just, because I seek not my will, but the will of him that sent me. ³¹If I testify concerning myself, my testimony is not true. ³²There is another who testifies concerning me, and I know that the testimony which he testifies about me is true. ³³You have sent to John and he has testified to the truth. ³⁴But I receive not the testimony from

the conversion of sinners by Christ's ministry, rather than the resurrection of a few by his miraculous power. It is well known that sinners are often represented in the Scriptures as *dead*; and if the expression *hoi akousantes* is to be taken as we render it, with the most literal exactness, for they that hear, or they and they alone, that so attend unto the voice of Christ, it will then *limit* it to this sense, which seems also favored by verse 24, where death plainly signifies a state of sin and condemnation."

The famous Dr. Whitby gives a similar application of the passage. He remarks: "*Hoi nekroi*, the dead, in Scripture doth often signify not those who in a natural state are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins, as when the apostle saith:—'The widow that liveth in pleasure is dead while she liveth.'—1 Tim. v: 6. And Christ unto the church of Sardis: 'Thou hast a name to live, but art dead.'—Rev. iii: 1. And when he speaks to one of his disciples thus:—'Follow thou me and let the dead bury their dead.'—Matt. viii: 22. This is a phrase so common among the Jews that, as Maimonides informs us, they proverbially say, 'The wicked are dead,' even while they are alive. 'For he,' saith Philo, 'who lives a life of sin, is dead as to a life of happiness, his soul is dead and even buried in his lusts and passions, and because the whole Gentile world lay more especially under these most unhappy circumstances (whence the apostle styles them sinners of the Gentiles), it was proverbially said by the Jewish doctors, 'the heathen do not live.' Hence the apostle said to the Ephesians and Colossians (ii: 1 and ii: 13), that they are 'dead in trespasses and sins,' and brings in God as speaking to the Gentiles, 'Awake, thou that sleepest, arise from the dead, and Christ shall give thee light.'"

All readers ought to see that, as the time of the rising from the grave was then, "*now is*," and as the literal resurrection of no one took place *then*, no other statement is needed to sustain the position that this and the preceding verse relate to that moral and spiritual apathy in which men were, and from which they were to be aroused, by the voice of Christ, and the power of his truths.

a man, but I say these things that you may be saved. ³⁵He was the lighted and shining lamp; you were willing for an hour to rejoice in his light. ³⁶But I have the testimony greater than John; for the works which the Father gave me, that I might finish them, these works that I do testify concerning me, that the Father has sent me. ³⁷And the Father, he who sent me, has testified concerning me, though you have not at any time heard his voice, nor seen his form. ³⁸And you have not his word abiding in you, because you believe not him whom he sent. ³⁹You search the Scriptures, because you think you obtain æonian life in them; and [yet] they are those that testify concerning me. ⁴⁰And you are not willing to come to me, that you may have life. ⁴¹I do not receive glory from men, ⁴²but I know you that you have not the love of God in yourselves. ⁴³I have come in my Father's name, and you do not receive me; if another should come in his own name, you will receive him. ⁴⁴How can you believe who receive glory from each other, while you do not seek that glory which is from the Only One? ⁴⁵Do not think that I will accuse you to the Father; your accuser is Moses, in whom you have hoped. ⁴⁶For if you believed Moses, you would believe me, for he wrote about me. ⁴⁷But if you do not believe his writings how will you believe my words?"

THE SABBATH IN THE GRAIN-FIELDS.

Mark ii: 23-28. And it occurred that he was passing through the grain-fields, on the Sabbath, and his disciples began, as they made their way, to pluck the heads of grain.

MARK ii: 23. The true nature of the Sabbath is here described. It is for man's benefit. It is the day for rest and worship.

²⁴And the Pharisees said to him, "Behold, why do they what is unlawful, on the Sabbath?" ²⁵And he said to them, "Have you never known what David did, when he and those with him needed, and were hungry? ²⁶How he went into the house of God, in the days of Abiathar the high priest, and ate the loaves of the Presence, which none but the priests could lawfully eat, and also gave to those with him?" ²⁷And he said to them, "The Sabbath was made on man's account, not man on account of the Sabbath, ²⁸so that the Son of Man is master even of the Sabbath."

Luke vi: 1-5. And it occurred, on the Sabbath, that he passed through grain-fields, and his disciples plucked and ate the heads of grain, rubbing them in their hands. ²And some of the Pharisees said, "Why do you that which is unlawful on the Sabbath?" ³And Jesus answered them and said, "Have you not even read this, what David did, and those with him, when he was hungry, ⁴how he entered the house of God, and took and ate the loaves of the Presence, and gave also to those with him, which it is not lawful for any but the priests to eat?" ⁵And he said to them, "The Son of Man is master of the Sabbath."

Matthew xii: 1-8. At that season Jesus passed through the grain-fields on the Sabbath, and his disciples were hungry, and began to pluck heads of grain, and to eat. ²And the Pharisees, when they saw it, said to him, "Behold, your disciples are doing that which it is unlawful to do on the Sabbath." ³But he said to them, "Have you not read what David did, when he and those with him were hungry, ⁴how he entered into the house of God, and they ate the loaves of the Presence, *a thing* which it was not lawful for him to eat, nor for those with him, but solely for the priests? ⁵Or have you not read in the law, that on the Sabbath the priests in the

temple violate the Sabbath, and are blameless? 'But I say to you that something greater than the temple is here. 'But if you had known what this is, 'I desire mercy, and not sacrifice,' you would not have condemned the blameless, 'for the Son of Man is master of the Sabbath.'

THE WITHERED HAND HEALED. .

Mark iii: 1-6. And again he entered a synagogue, and a man was there having a withered hand. ²And they watched him closely [to see] if he would heal him on the Sabbath, that they might accuse him. ³And he says to the man with the withered hand, "Stand up among them." ⁴And he says to them, "Is it lawful to do good on the Sabbath, or to do ill, to save life, or to kill?" But they were silent. ⁵And when he had looked round on them with displeasure, being grieved at the obduracy of their heart, he says to the man, "Extend your hand." And he extended it, and his hand was restored. ⁶And coming out, the Pharisees immediately consulted with the Herodians against him, how they might destroy him.

Matthew xii: 9-14. And he departed thence and went into their synagogue. ¹⁰And behold there was a man who had a withered hand, and they asked him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse him. ¹¹And he said to them, "What man among you who shall have one sheep, if it fall into a pit on the Sabbath, will not seize and extricate it? ¹²How much more valuable, then, is a man than a sheep? Therefore it is lawful to do well on the Sabbath." ¹³Then he says to the man, "Extend your hand;" and he extended it, and it was restored, whole like the other. ¹⁴Then the Pharisees went out, and consulted against him how they might destroy him.

Luke vi: 6-11. And it occurred, on another Sabbath, that he entered the synagogue and taught. And a man was there, whose right hand was withered. ⁷And the scribes and the Pharisees watched him [to see] whether he would heal on the Sabbath, that they might find an accusation against him. ⁸But he knew their purposes, and said to the man having the withered hand, "Arise, and stand among them." And he arose and stood. ⁹Now Jesus said to them, "I ask you whether it is lawful on the Sabbath to do well, or to do ill, to save life, or destroy?" ¹⁰And he looked round on them all and said to him, "Extend your hand;" and he *extended* [it], and his hand was restored. ¹¹And they were filled with madness, and conversed with each other [of] what they should do with Jesus.

CHRIST HEALS DISEASES.

Matthew xii: 15-21. But Jesus knowing [it], withdrew thence, and many followed him. ¹⁶And he healed them all, and charged them that they should not make him known, ¹⁷so that what was spoken through Isaiah the prophet, might be fulfilled, saying:

"¹⁸Behold my servant, whom I have chosen,
My beloved, in whom my life is delighted;
I will put my spirit upon him,
And he shall declare judgment to the Gentiles;
¹⁹He shall not strive, nor cry aloud,
Nor shall any hear his voice in the public squares;
²⁰He shall not break a reed that has been bruised,
And he shall not extinguish a dimly-burning wick,
Till he sends forth judgment to victory;
²¹And the Gentiles shall hope in his name."

Mark iii: 7-12. And Jesus withdrew to the lake, with his disciples, and a great crowd followed from Galilee, and

Judea, ⁸and Jerusalem, and Idumea, and beyond the Jordan; about Tyre and Sidon—a great crowd, hearing what great things he had done, came to him, ⁹and he directed his disciples that *small boats* should accompany him, because of the crowd, that they might not impede him; ¹⁰for he had healed many; so that as many as had diseases crowded to him, that they might touch him; ¹¹and the impure spirits when gazing on him, fell before him, and cried, saying, “Thou art the Son of God.” ¹²And he charged them repeatedly that they should not make him known.

THE TWELVE CHOSEN.

Mark iii: 13-19. And he ascended the mountain, and called whom he would, and they went to him. ¹⁴And he appointed twelve whom he also named apostles, that they should accompany him, and that he might send them forth to preach, ¹⁵and to have authority to exorcise demons; ¹⁶and he appointed twelve, Simon, whom he surnamed Peter, ¹⁷and Jacob, Zebedee’s [son], and John, Jacob’s brother; he added to their names Boanerges, that is, “sons of thunder:” ¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Jacob, Alpheus’s [son], and Thaddeus, and Simon the Kananæan, ¹⁹and Judas Iskariot, he who betrayed him.

Luke vi: 12-19. And it occurred in these days that he went out into the mountain to pray, and passed the night in God’s oratory; ¹³and when it was day, he called to his

LUKE vi: 12. The E. V. and R. V. fail to give the full and beautiful meaning of this verse. Jesus is not merely said to have passed the night in the attitude, or act of prayer, but a *proseuchē* was a large, unroofed building, with seats, used as a place of worship, in a solitary place, where there was no synagogue. It may well be called God’s oratory.

disciples, and having selected twelve from them, whom he named apostles:—¹⁴Simon, whom he also named Peter, and his brother Andrew, and Jacob, and John, and Philip, and Bartholomew, ¹⁵and Matthew, and Thomas, and Jacob, Alpheus's [son], and Simon who was called [the] zealot, ¹⁶Judas, Jacob's [brother], and Judas Iskariot, who became a traitor; ¹⁷and descending with them, he stood on a level place, and a great crowd of his disciples, and a great multitude of people from all Judea, and Jerusalem, and *Perea*, and the maritime section of Tyre and Sidon, they came to hear him and to be healed of their diseases. ¹⁸And those who were distressed by unclean spirits were cured. ¹⁹And all the crowd endeavored to touch him, for power went out from him, and healed all.

Matt. x: 2-4. Now the names of the twelve apostles are these—first, Simon, called Peter, and his brother Andrew, and Jacob, Zebedee's son, and his brother John, Philip and Bartholomew, ³Thomas, and Matthew the tax-collector, Jacob, Alpheus's son, and Thaddeus, ⁴Simon the Kananæan, and Judas Iskariot, who also betrayed him.

THE SERMON ON THE MOUNT.

Matthew v, vi, vii. And seeing the crowds, he ascended into the mountain, and when he had seated himself, his disciples came up, ²and he opened his mouth, and taught them, saying,

“³Happy the poor in spirit; because theirs is the reign of the heavens.

MATT. v: 3, etc. “Happy” rather than blessed is the word employed by our Lord to designate the condition of those described in the beatitudes. *Makarioi* means happy; blessed is *eulogemenos*. The word is used with its highest meaning, to denote the joy that flows into the soul, from obedience to

“⁴Happy the meek; because they shall inherit the earth.

“⁵Happy the mourners, *now*; because they shall be comforted.

“⁶Happy they who hunger and thirst for righteousness; because they shall be filled.

“⁷Happy the merciful; because they shall receive mercy.

“⁸Happy the pure in heart; because they shall see God.

“⁹Happy the peacemakers; because they shall be called sons of God.

“¹⁰Happy they that have been persecuted on account of righteousness; because theirs is the reign of the heavens.

“¹¹Happy are you when they reproach you, and persecute you, and utter every evil [word] against you, falsely, on my account. ¹²Rejoice and exult; for great is your reward in the heavens, for thus did they persecute the prophets who were before you.

“¹³You are the salt of the earth; but if the salt become tasteless, with what shall it be salted? It is then worthless, except to be thrown away, and trodden under foot by men.

¹⁴You are the light of the world. A city set on a hill cannot be concealed; ¹⁵nor is a lighted lamp to be placed under a modius, but on the candelabrum, and it shines to all who are in the house. ¹⁶Thus let your light shine before men, that they may see your good works, and glorify your Father in the heavens.

“¹⁷Do not think that I have come to destroy the law, or the

the laws of the soul. “The word *blessed* means *happy*, referring to that which produces felicity, from whatever quarter it may come.”—*Barnes*.

The Beatitudes,—“These eight beatitudes are, as it were, ‘the eight paradoxes of the world’; for the world and philosophers place happiness in riches, not in poverty; in sublimity, not in humility: in fullness, not in hunger; in joy, not in mourning.”—*Edward Leigh*.

MATT. v: 17. The law is not abrogated, it is interpreted, expanded, and its principles sublimated and universally applied. The law is a *sketch* which Jesus filled out.

prophets. ¹⁸I have not come to destroy, but to complete; for, truly I say to you, till heaven and earth pass away, one iota, or one letter-curve shall by no means pass from the law, till all things be accomplished. ¹⁹Whoever, therefore, shall violate one of the least of these commands, and teach men thus, he shall be called least in the heavenly reign; but whoever shall do and teach them shall be called great in the heavenly reign. ²⁰For I say to you that unless your righteousness excel [that] of the scribes and Pharisees, you shall by no means enter into the heavenly reign.

²¹You have heard that it was said to the ancients, ‘Thou

MATT. v: 18. The Greek *amēn*, from the Hebrew *amen*. It has the force of petition and solemn asseveration: “So may it be, so shall it be.” It is quoted from the Savior 32 times by Matthew, 15 times by Mark, 8 times by Luke, and 51 times by John. It is translated by the word “verily,” in most cases in E. V. and R. V., and left “amen” in others. John records it as spoken twice, “verily, verily,” on each occasion when it was used, but one, and then it is “amen,” at the end of a sentence. It is a prefix, when rendered “verily,” and a suffix when untranslated. It is impossible to employ it uniformly in all cases. At the end of the Lord’s Prayer “verily” does not express as much as does “amen.” In the text above, “For amen, I say to you,” would be less expressive and elegant than “verily,” or, as we prefer, the more modern word “truly.” The word is left untranslated “amen,” in all the places in the N. T. where it occurs, out of the Gospels, 46 times. It is also used as a noun (Rev iii: 14) and applied to Christ: “These things saith the Amen.”

MATT. v: 21. “The judgment.” Each city had a court composed of presbyters, who had power to decide matters of small importance. There were three in small, and twenty-three in large cities. Jesus teaches that those angry with others shall, under his rule, be exposed to a penalty corresponding to the penalties inflicted by the Jewish minor courts. And whoever shall exercise contempt towards others, by employing the Syriac word *raca*, “shallow-pate,” shall deserve a severer penalty, corresponding to the punishments that the Sanhedrin could inflict, while those who should employ the worst terms of bitterness and reproach, signifying “fool,” some say “rebel,” should deserve the severest fate of all, corresponding to that of being cast into the fiery Gehenna, or the Gehenna of fire. “*Raca*” means vain man, and “*mureh*” is a Hebrew term, for which the modern Greeks employ *moré*, a mere exclamation. To-day one hears the call across the fields in the Peloponnese, *moré adelphé!*—Sanhedrin is a transliteration of *sunedrion*.

shalt not kill, and whoever shall kill, shall be liable to the judgment.' ²²But I say to you that every one who

MATT. v: 22. GEHENNA. This was a well-known place, a valley, called the valley of Hinnom, Chaldee Gehennom, Arabic Gahannam, Greek Gehenna. It was a narrow gulch, on the south of Jerusalem, where formerly the Jews celebrated the worship of *Moloch*. Here children were roasted in the arms of a heated brass idol. This place is referred to in the Old Testament. Josh. xv: 8; xviii: 6; 2 Kings xxiii: 10; Ezek. xxiii: 37-39; 2 Chron. xxviii: 3; Lev. xviii: 21; xx: 2; Jer. viii: 32; xix: 6. Dr. Campbell, Schleusner and others fully describe it. Says Campbell: "The word *Gehenna* is derived, as all agree, from the Hebrew words *ge hinnom*; which, in process of time, passing into other languages, assumed diverse forms; *e. g.*, Chaldee *Gehennom*, Arabic *Gahannam*, Greek *Gehenna*. The valley of Hinnom is a part of the pleasant wadi or valley which bounds Jerusalem on the south. Josh. xv: 8; xviii: 6. Here, in ancient times, and under some of the idolatrous kings, the worship of Moloch, the horrid idol-god of the Ammonites, was practised. To this idol children were offered in sacrifice. 2 Kings xxiii: 10; Ezek. xxiii: 37-39; 2 Chron. xxviii: 3; Lev. xviii: 21; xx: 2. If we may credit the Rabbins, the head of the idol was like that of an ox; while the rest of the body resembled that of a man. It was hollow within; and, being heated by fire, children were laid in its arms and were literally roasted alive. We cannot wonder, then, at the severe terms in which the worship of Moloch is everywhere denounced in the Scriptures. Nor can we wonder that the place itself should have been called *Tophet*, *i. e.*, *abomination, detestation* (from *toph*, *to vomit with loathing*.)" Jer. viii: 32; xix: 6; 2 Kings xxiii: 10; Ezek. xxiii: 36, 39.

Says Schleusner: "*Gehenna*, originally a Hebrew word, which signifies *the valley of Hinnom*, is composed of the common noun, *gee*, valley, and the proper name *Hinnom*, the owner of this valley. The valley of the sons of Hinnom was a delightful vale, planted with trees, watered by fountains, and lying near Jerusalem, on the southeast, by the brook Kidron. Here the Jews placed that brazen image of Moloch, which had the face of a calf, and extended its hands as those of a man. It is said, on the authority of the ancient Rabbins, that, to this image, the idolatrous Jews were wont not only to sacrifice doves, pigeons, lambs, rams, calves and bulls, but even to offer their children. 1 Kings ix: 7; 2 Kings xv: 3-4. In the prophecy of Jeremiah (Ch. vii: 31), this valley is called *Tophet*, from *toph*, a drum; because the administrators in these horrid rites beat drums, lest the cries and shrieks of the infants who were burned, should be heard by the assembly. At length, these nefarious practices were abolished by Josiah, and the Jews brought back to the pure worship of God. 2 Kings xxiii: 10. After this, they held the place in such abomination, it is said, that they cast into it all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there were always worms feeding on the remaining relics. Hence it came, that any severe punishment, especially a shameful kind of death, was denominated *Gehenna*."

Stuart says: "In the valley of Hinnom (*gehenna*), perpetual fire was kept

is angry with his brother, shall be liable to the judgment; and whoever shall say to his brother 'Shallow-pate,'

up, in order to consume the offal which was deposited there; and, as the same offal would breed worms, hence came the expression—'where their worm dieth not and their fire is not quenched.' "

Dr. Parkhurst adds: "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of Hinnom (*gehenna*), and to the perpetual fire kept up to consume them."

As we trace the history of the locality as it occurs in the Old Testament, we learn that it should never have been translated by the word Hell. It is a proper name of a well-known locality, and ought to have stood *Gehenna*, as it does in the French Bible, in Newcome's and Wakefield's translation, in the Improved Version, etc. Babylon might have been translated Hell with as much propriety as *Gehenna*.

It is fully described in numerous passages in the Old Testament, and is exactly located on earth.

"And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem, and the border went up to the top of the mountain that lieth before the valley of Hinnom westward." Joshua xv: 8. "And he (Joshua) defiled *Tophet*, which is in the valley of the children of Hinnom, that no man might make his son or daughter to pass through the fire to Moloch." 2 Kings xxiii: 10. "Moreover, he (Ahaz) burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen." 2 Chron. xxviii: 3. "And they (the children of Judah) have built the high places of *Tophet*, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in *Tophet* till there be no place." Jer. vii: 31-32. "And go forth into the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee: Therefore, behold, the days come, saith the Lord, that this place shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the valley of slaughter." Jer. xix: 2-6.

These and other passages show that *Gehenna* was a well-known valley, near Jerusalem, in which the Jews in their idolatrous days had sacrificed their children to the idol Moloch, in consequence of which it was condemned to receive the offal and sewage of the city, and into which the bodies of malefactors were cast, and where, to destroy the odor and pestilential influences, continual fires were kept burning. Here fire, smoke, worms bred by the corruption, and other repulsive features, rendered the place a horrible one, in the eyes of the Jews. It was a locality with which they were as well acquainted as they were with any place in or around the city. After these horrible practices, King Josiah polluted the place and rendered it repulsive.

In Dr. Bailey's English Dictionary, *Gehenna* is defined to be "a place in the valley of the tribe of Benjamin, terrible for two sorts of fire in it, that wherein the Israelites sacrificed their children to the idol Moloch, and also another

shall be liable to the sanhedrin, [and] whoever shall say 'Fool,' shall be liable to the fiery Gehenna. ²³If, therefore,

kept continually burning to consume the dead carcasses and filth of Jerusalem."

But in process of time Gehenna came to be an emblem of the consequences of sin, and to be employed figuratively by the Jews to denote those consequences. *But always in this world.* The Jews never used it to mean torment after death, until long after Christ. That the word had not the meaning of *post-mortem* torment when our Savior used it, is demonstrable. Josephus was a Pharisee, and wrote at about the time of Christ, and expressly says that the Jews at that time (corrupted from the teachings of Moses) believed in endless punishment, but he never employs Gehenna to denote the place of punishment. He uses the word Hades, which the Jews had then obtained from the heathen, but he never uses Gehenna, as he would have done, had it possessed that meaning then. This demonstrates that the word had no such meaning then. In addition to this neither the Apocrypha, which was written from 280 to 100 B. C., nor Philo, ever uses the word. It was first used in the modern sense of Hell by Justin Martyr, one hundred and fifty years after Christ.

Dr. Thayer concludes a most thorough excursus on the word thus, (see his "Theology"):

"Our inquiry shows that it is employed in the Old Testament in its literal or geographical sense only, as the name of the valley lying on the south of Jerusalem—that the Septuagint proves it retained this meaning as late as B. C. 150—that it is not found at all in the Apocrypha; neither in Philo, nor in Josephus, whose writings cover the very times of the Savior and the New Testament, thus leaving us without a single example of contemporary usage to determine its meaning at this period—that from A. D. 150–195, we find in two Greek authors, Justin and Clement of Alexandria, the first resident in Italy and the last in Egypt, that Gehenna began to be used to designate a place of punishment after death, but *not endless* punishment, since Clement was a believer in universal restoration—that the first time we find Gehenna used in this sense in any Jewish writing is near the beginning of the third century, in the Targum of Jonathan Ben Uzziel, two hundred years too late to be of any service in the argument—and lastly, that the New Testament usage shows that while it had not wholly lost its literal sense, it was also employed in the time of Christ as a symbol of moral corruption and wickedness; but more especially as a figure of the terrible judgments of God on the rebellious and sinful nation of the Jews."

The Jewish Talmud and Targums use the word in the sense that the Christian Church has so long used it, though without attributing endlessness to it, but none of them are probably older than A. D. 200. One of the oldest is the translation of Jonathan Ben Uzziel, which was written, according to the best of authorities, between A. D. 200 and A. D. 400. "Most of the eminent critics now agree that it could not have been completed till some time between two hundred and four hundred years after Christ."—Univ. Expos. vol. 2, p. 368.

At the time of Christ the Old Testament existed in Hebrew, and in the Septuagint translation of it, made between two hundred and four hundred years

you bring your gift to the altar, and there recollect that your brother has aught against you, ²⁴leave there your gift before

before his birth. In both, Gehenna is never used as the name of a place of future punishment. A writer in the *Universalist Expositor* remarks (Vol. 2):

"Both the Apocrypha and the works of Philo, when compared together, afford circumstantial evidence that the word cannot have been currently employed, during their age, to denote a place of future torment. And we cannot discover in Josephus, that either of these sects, the Pharisees or the Essenes, both of which believed the doctrine of endless misery, supposed it to be a state of fire, or that the Jews ever alluded to it by that emblem."

The Apocrypha, B. C. 150–500, Philo Judæus, A. D. 40, and Josephus, A. D. 70–100, all refer to future punishment, but none of them uses Gehenna to describe it, which they would have done, being Jews, had the word been then in use with that meaning. Were it the name of a place of future torment then, can any one doubt that it would be found repeatedly in their writings? And does not the fact that it is never found in their writings demonstrate that it had no such use then, and if so, does it not follow that Christ used it in no such sense?

Canon Farrar says of Gehenna (Preface to "Eternal Hope"): "In the Old Testament it is merely the pleasant valley of Hinnom (*Ge Hinnom*), subsequently desecrated by idolatry, and especially by Moloch worship, and defiled by Josiah on this account. (See 1 Kings, xi: 7; 2 Kings xxiii: 10; Jer. vii: 31; xix: 10–14; Isa. xxx: 33; Tophet). Used according to Jewish tradition, as the common sewerage of the city, the corpses of the worst criminals were flung into it unburied, and fires were lit to purify the contaminated air. It then became a word which secondarily implied (1) the severest judgment which a Jewish court could pass upon a criminal—the casting forth of his unburied corpse amid the fires and worms of this polluted valley; and (2) a punishment—which to the Jews as a body *never* meant an endless punishment beyond the grave. Whatever may be the meaning of the entire passages in which the word occurs, "hell" must be a complete mistranslation, since it attributes to the term used by Christ a sense entirely different from that in which it was understood by our Lord's hearers, and therefore entirely different from the sense in which he could have used it. Origen says (c. Celsus vi: 25) that Gehenna denotes (1) the vale of Hinnom, and (2) a purificatory fire (*eis ten metabasanon katharsin*.) He declares that Celsus was totally ignorant of the meaning of Gehenna."

Gehenna is the name given by Jews to hell. Rev. H. N. Adler, a Jewish rabbin, says: "They do not teach endless retributive suffering. They hold that it is not conceivable that a God of mercy and justice would ordain infinite punishment for finite wrong-doing." Dr. Deutsch declares: "There is not a word in the Talmud that lends any support to that damnable dogma of endless torment." Dr. Dewes in his "Plea for Rational Translation," says that Gehenna is alluded to four or five times in the Mishna, thus: "The judgment of Gehenna is for twelve months." "Gehenna is a day in which the impious shall be burnt." Bartolloci declares that "the Jews did not believe in a material fire, and thought that such a fire as they did believe in, would one day be put out." Rabbi Akiba, "the second Moses," said: "The duration of the pun-

the altar, and go, first be reconciled to your brother, then come, present your gift. ²⁵Agree with your opponent, at once,

ishment of the wicked in Gehenna is twelve months." Adyoth iii: 10. Some rabbins said that Gehenna only lasted from Passover to Pentecost. This was the prevalent conception. (Abridged from Excursus v, in Canon Farrar's "Eternal Hope." He gives in a note these testimonies to prove that the Jews to whom Jesus spoke, did not regard Gehenna as of endless duration. Asarath Maamaroth, f. 85, i: "There will hereafter be no Gehenna." Salkuth Shimoni, f. 46, i: "Gabriel and Michael will open the eight thousand gates of Gehenna, and let out Israelites and righteous Gentiles." A passage in Othoth (attributed to R. Akiba) declares that Gabriel and Michael will open the forty thousand gates of Gehenna, and set free the damned, and in Emek Hammelech, f. 138, 4, we read: "The wicked stay in Gehenna till the resurrection, and then the Messiah passing through it redeems them." See Stephellius's Rabbinical Literature.)

Rev. Dr. Wise, a learned Jewish Rabbin, says: "That the ancient Hebrews had no knowledge of hell is evident from the fact that their language has no term for it."

The word should stand untranslated like any other proper name. Jesus transfers it from the Hebrew, and does not translate. We should follow his example. It was a well-known place in this world, and was used by our Savior as a type or emblem of calamities in this world. It has no reference to punishment in the immortal world.

IMPORTANT FACTS.—1. Gehenna was a well-known locality near Jerusalem. See Josh. xv: 8; 2 Kings xvii: 10; 2 Chron. xxviii: 3; Jer. vii: 31-32; xix: 2.

2. Gehenna is never employed in the Old Testament to mean anything else than the locality with which every Jew was familiar.

3. The word should have been left untranslated as it is in some versions, and it would not be misunderstood. It should no more be rendered hell than should Babylon. It was not misunderstood by the Jews to whom Jesus addressed it. Walter Balfour well says: "What meaning would the Jews who were familiar with this word, and knew it to signify the valley of Hinnom, be likely to attach to it, when they heard it used by our Lord?"

4. The French Bible, the Emphatic Diaglott, Improved Version, Wakefield's Translation, and Newcome's retain the proper noun, Gehenna, the name of the well known place.

5. Gehenna is never mentioned in the Apocrypha as a place of future punishment, as it would have been, had such been its meaning before and at the time of Christ.

6. No Jewish writer contemporary with Christ, such as Josephus, or Philo, ever uses it as the name of a place of future punishment, as would have been done had such then been its meaning.

7. No classic Greek author ever alludes to it, and, therefore, it was a Jewish locality, purely.

8. The first Jewish writer who ever names it as a place of future punish-

while you are with him on the road [to court], lest the opponent deliver you to the judge, and the judge to the offi-

ment, is Jonathan Ben Uzziel, who wrote, according to various authorities, from the second to the eighth century, A. D.

9. The first Christian writer who calls hell Gehenna, is Justin Martyr, who wrote about A. D. 150.

10. Neither Christ nor his apostles ever named it to Gentiles, but only to Jews, which proves it a locality only known to Jews, whereas, if it were a place of punishment after death for sinners, it would have been preached to Gentiles as well as Jews.

11. It was only referred to twelve times, on eight occasions, in all the ministry of Christ and the apostles, and in the Gospels and Epistles. Were they faithful to their mission, to say no more, on so vital a theme as an endless hell, if they intended to teach it?

12. Only Jesus and James ever named it. Neither Paul, John, Peter nor Jude ever employed it. Would they not have warned sinners concerning it, if there were a Gehenna of torment after death?

13. Paul says he "shunned not to declare the whole counsel of God," and yet, though he was the great preacher of the Gospel to the Gentiles, he never told them that Gehenna was a place of after-death punishment. Would he not repeatedly have warned sinners against it, were there such a place?

Dr. Thayer remarks: "The Savior and James are the only persons in all the New Testament who use the word. John the Baptist, who preached to the most wicked of men, did not use it once. Paul wrote fourteen epistles, and yet never once mentions it. Peter does not name it, nor Jude; and John, who wrote the gospel, three epistles, and the Book of Revelations, never employs it in a single instance. Now if Gehenna or hell really reveals the terrible fact of endless woe, how can we account for this strange silence? How is it possible, if they knew its meaning, and believed it a part of Christ's teaching, that they should not have used it a hundred or a thousand times, instead of never using it at all; especially when we consider the infinite interests involved? The Book of Acts contains the record of the apostolic preaching, and the history of the first planting of the church among the Jews and Gentiles and embraces a period of thirty years from the ascension of Christ. In all this history, in all this preaching of the disciples and apostles of Jesus, there is no mention of Gehenna. In thirty years of missionary effort, these men of God, addressing people of all characters and nations, never, under any circumstances, threaten them with the torments of Gehenna, or allude to it in the most distant manner. In the face of such a fact as this, can any man believe that Gehenna signifies endless punishment; and that this is a part of divine revelation, a part of the gospel message to the world?"

14. Jesus never uttered it to unbelieving Jews, nor to anybody but his disciples. If it were the final abode of unhappy millions, would not his warnings abound with exhortations to avoid it?

15. Jesus never warned unbelievers against it but once in all his ministry (Matt. xxiii: 33), and he immediately explained it as about to come in this life.

cer, and you be cast into prison. ²⁰Truly I say to you, you will by no means come out thence, till you have paid the last quadrans.

²⁷"You have heard that it was said, 'Thou shalt not commit adultery;' but I say to you, ²⁸that everyone gazing on a woman, to cherish impure desire, has already debauched her in his heart. ²⁹And if your right eye offend you, tear it out, and cast it from you; it is profitable for you that one of your members should perish, and not [that] your whole body be cast into Gehenna. ³⁰And if your right hand offend you, cut it off, and cast it from you; it is profitable for you that one of

16. If Gehenna is the name of hell then men's bodies are burned there as well as their souls.—Matt. v: 20; xviii: 9.

17. If it be the place of endless torment, then literal fire is the sinner's punishment.—Mark ix: 43-48.

18. Salvation is never said to be from Gehenna.

19. Gehenna is never said to be of endless duration, nor spoken of as destined to last forever, so that even admitting the popular ideas of its existence after death, it gives no support to the dogma of endless torment.

20. Clement, one of the earliest Christian fathers, was a Universalist, and yet he uses Gehenna to describe the sinner's punishment, showing that then the word did not denote endless punishment.

21. A shameful death, or a severe punishment, in this life, was, at the time of Christ, denominated Gehenna (Schleusner, Canon Farrar and others), and there is no evidence that Gehenna meant anything else, at the time of Christ.

MATT. v: 26. "Last quadrans." Says Schaff, "Roman Catholic expositors understand this passage [as referring to] purgatory; Universalists use it in support of their view of final restoration; . . . the inexorable rigor of divine justice against the impenitent sinner."

The adversary here is a legal one, the language refers to those who were opposed to the disciples in some way, as is evident from the references to a "judge," an "officer" and a "prison." If God were the adversary, as is sometimes claimed, and the prison is after death, then limited punishment is certainly taught, for when "the uttermost farthing" is paid, then deliverance from the prison follows. But it has no such reference. The language has a local reference to the times of the disciples, and relates entirely to legal opponents.

MATT. v: 27-30; MARK ix: 43. These passages mean that it is better to accept Christianity, and forego some worldly privilege, than to possess all worldly advantages, and be overwhelmed in the destruction then about to come upon the Jews, when multitudes were literally cast into Gehenna. Or it may be figuratively used, as Jesus probably used it, thus: It is better to enter the

your members should perish, and not [that] your whole body be cast into Gehenna. ³¹And it was said, 'Whoever discards his wife, let him give her a writing of divorcement;' ³²but I say to you that whoever discards his wife, except on account of unchastity, causes her to commit adultery, and whoever marries the discarded one, commits adultery.

"³³Again you have heard that it was said to the ancients, 'Do not perjure thyself, but perform thine oaths to the Lord.' ³⁴But I say to you, Swear not at all, not even by the heaven, for it is God's throne; ³⁵nor by the earth, for it is the footstool of his feet; neither toward Jerusalem, for it is the city of the great King; ³⁶nor may you swear by your head, for you cannot make one hair white or black; ³⁷but let your word be 'Yes,' 'Yes,' 'No,' 'No,' for whatever exceeds these is of the evil.

"³⁸You have heard that it was said, 'Eye for eye, and tooth for tooth;' ³⁹but I say to you, resist not the evil, but whoever shall strike you on the right cheek, turn to him the oth-

Christian life destitute of some great worldly advantage, comparable to a right hand, than to live in sin, with all worldly privileges, and experience that moral death which is a Gehenna of the soul. In this sense it may be used of men now as then. But there is no reference to an after-death suffering, in any proper use of the terms. The true idea of the language is this: Embrace the Christian life, whatever sacrifice it calls for. The latter clause carries out the idea in speaking of the undying worm.

"Where the worm dieth not, and the fire is not quenched." Undoubtedly Jesus had reference to the language of the prophet: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh."—Isa. lxvi: 23, 24.

The prophet and the Savior both referred to the overthrow of Jerusalem, though by accommodation we may apply the language generally, understanding by hell or Gehenna, that condition brought upon the soul, in this world, by sin. But the application by the prophet and the Savior was to the day then soon to come. See Hanson's "Bible Hell."

MATT. v: 37. "The evil." See exposition of the Lord's Prayer, Matt. vi: 13.

er, also; ⁴⁰and to one purposing to sue you, to take your tunic, surrender to him the mantle, also; ⁴¹and whoever shall force you to go one mile, accompany him two. ⁴²Give to one soliciting you, and do not repulse one wishing to borrow [money] of you.

“⁴³You have heard that it was said, ‘Thou shalt love thy neighbor, and hate thine enemy;’ ⁴⁴but I say to you, Love your enemies; and pray for those who persecute you, ⁴⁵that you may be sons of your Father in [the] heavens, for he makes his sun rise on evil and good, and sends rain on just and unjust. ⁴⁶For if you love [only] those that love you, what reward have you? Do not even the tax-collectors the same? ⁴⁷And if you salute your brothers only, in what do you excel? Do not the Gentiles the same? ⁴⁸You shall therefore be perfect, as your heavenly Father is perfect.

Matthew vi: “Take care that you do not perform your religious duties in the presence of men, to be seen by them otherwise you will obtain no reward from your Father who is in the heavens. ²When, therefore, you bestow charities, do not sound a trumpet before you, as do the hypocrites in the synagogues, and in the streets, that they may have glory from men; truly, I say to you, they have their reward. ³But when you render charities, let not your left hand know what your right hand does, ⁴so that your charities may be private, and your Father who sees in the secret [place] will recompense you.

“⁵And when you pray, you shall not be like the hypocrites, for they love to pray standing in the synagogues, and in the corners of the open squares, that they may be seen by men.

MATT. v: 44-45. “Bless those who persecute you, do good to those who hate you,” and “And it rains on just and unjust,” are not in oldest MSS.

Truly, I say to you, they have their recompense. 'But when you pray, enter into your private room, and, locking your door, pray in the secret [place] to your Father, and your Father who sees in the secret [place] will recompense you. 'But [when] praying, babble not, like the Gentiles, for they imagine that they shall be heard for their wordiness. 'Therefore, do not imitate them, for God, your Father, knows what things you need before you ask him. 'Thus, then, pray you:

Our Father, who [art] in the heavens,

Hallowed be thy name;

¹⁰Thy reign come;

Thy will be accomplished, as in heaven, so on earth;

¹¹Give us to-day our sufficient bread;

¹²And forgive us our debts, as we have forgiven our debtors;

MATT. vi: 10. "Thy will be done," *i. e.*, perfected, accomplished. See xxvi: 42,—*"As in heaven, so on earth;" hōs en ouranou, kai epi gēs.* Heaven is the standard to which earth should conform.

MATT vi: 11. "Daily" in Vulgate and Wickliffe, Luther, and oldest English versions; Douay Bible says "supersubstantial;" Syriac, "of our need;" Coptic, Wetstein, "to-morrow."

Tholuck says that *epiousion* ("daily") occurs nowhere else in the New Testament, nor in any one of all the 1,200 Greek works extant. It seems to indicate essential, necessary, sufficient bread for the day.

Doddridge says: "I can see no reason for changing our received translation, and cannot but acquiesce in Mr. Mede's remark, that the original signifies what is *sufficient* for our *present support* and subsistence: so that this petition is nearly parallel to that of Agur, and a most excellent lesson to teach us; on the one hand, moderation in our desires, and, on the other, an humble dependence on Divine Providence for the most necessary supplies, be our possessions or abilities ever so great."

MATT. vi: 12. The aorist *aphēkamen*, instead of the present *aphiemen*, is found in S. and other ancient codices, and in the Peschito Syriac, Origen, Gregory of Nyssa, Basil, &c. The latter was probably the work of a copyist, who wished to make the passage conform to the parallel in Luke. The correct form is the better, inasmuch as it demands a forgiving disposition, antecedent to the petition for forgiveness.

¹³And bring us not into temptation.
But save us from the evil.

MATT. vi: 13. "Bring us not into temptation." *Mē eisenegkēs*. It is a Hebraism, in which God is said to do what he permits. "Suffer us not to be led, as Augustine noteth; because God, as James saith, tempteth no man, though for our sins, or for our probation and crown, he permit us to be tempted."—*Rhemish Test*.

MATT. vi: 13. "Deliver us from the evil *one*," says the Revised Version. "*One*" is in italics, to teach the reader that there is no Greek for the word. Nor is the idea expressed or implied. "The evil" denotes evil in the abstract, and not an evil person. The phrase is at least as likely to be the genitive of the neuter *to poneron*, evil, as of the masculine *ho poneros*, the evil. Campbell well says that the general, in all doubtful cases, is to be preferred to the less extensive. The fact that evil in the abstract covers all the ground from which deliverance is desirable, should exclude the reviser's translation. That evil is meant, and not an evil person, see Matt. xiii: 39; Eph. vi: 16; 2 Thess. iii: 3.

However, it cannot be absolutely known whether *apo tou ponērou*, from the evil, is from the nominative *to poneron*, or *ho poneros*. It therefore grammatically admits the neuter or the masculine rendering, that is, abstract evil or an evil person. In favor of the masculine form, Prof. Schaff says:

"The reference to Satan has in its favor (1.) the majority of passages where *ho poneros* undoubtedly is a designation of Satan, who is emphatically the evil or wicked one, the author of all sin and misery in the world (see Matt. xiii: 19-38; John xvii: 15; 1 John ii: 13, iii: 12, v: 18-19), while only in two passages *tou ponērou* is used as a neuter noun (Luke vi: 45; Rom. xii: 9). (2.) The unanimous consent of the Greek commentators (Origen, Chrysostom, &c.), who were, upon the whole, better exegetes than the Latin fathers, most of whom depended on the Itala or Vulgate. To the testimony of the Greek fathers must be added the ancient Greek liturgies and the oldest Latin fathers, Tertullian and Cyprian. (3.) The majority of the Calvinistic and the strictly grammatical commentators (as Fritzsche and Meyer). The Heidelberg Catechism (which translates *vom Bösen*) has given it, the masculine rendering, popular currency in all the German Reformed Churches. Luther follows Augustin (*a malo*) in his translation of the Bible (*vom Uebel*), but in his larger Catechism he distinctly refers the word to Satan. (4.) The close connection of the two clauses of the sixth petition by *mē* and *alla* favors the rendering of the revisers. 'Bring us not into *temptation*, but deliver us from the *tempter*.' Such deliverance involves at the same time deliverance from all sin and evil. The petition goes to the root of all evil. We may, also, add that Christ had, shortly before the Sermon on the Mount, come out of the great conflict with the prince of darkness." But it should be said that Greek usage permits the neuter rendering (see Judges ii: 11, iii: 12; 1 Kings xi: 6, viii: 18; Matt. v: 39; Luke vi: 45; Rom. xii: 9); and, what ought to be decisive, "evil one" narrows the scope of the petition to a real or imaginary person, while "deliver us

“¹⁴For if you forgive men their offenses, your heavenly Father will also forgive you; ¹⁵but if you forgive not men, their offenses, neither will your Father forgive your offenses.

“¹⁶And when you fast, be not like the hypocrites, of a melancholy face; for they disfigure their faces, so that they may appear to men [to be] fasting. Truly I say to you, they have their recompense. ¹⁷But, when you fast, anoint your head,

from evil” covers the entire ground of man’s need of deliverance. The article before evil has no force, as the reader unfamiliar with Greek might suppose. The definite article “the,” in Greek, is found before nouns where English usage does not allow it. It carries no implication of personality. Besides, as the phrase is susceptible of either rendering, that ought to prevail which does not call for a supplied word. “Deliver us from the evil *one*” is more than the original contains. Deliver us from the evil, Evil, all evil, is far better, and is equally well sustained by the original. Besides, we may suppose even if the masc. is meant that it is evil personified, not an actual personage, but a personification. The evidence is clear to our own mind that all evil and not an evil person, is referred to in this petition.

The doxology, “Thine is the Kingdom,” &c., is not genuine. Prof. Schaff remarks: “The *doxology* is *omitted*. The revisers could not do otherwise, if they were to be true to their sense of duty and the facts in the case, for the following reasons: (1.) The doxology is omitted in the oldest and best uncial MSS. (S. V.), in the old Latin and Vulgate versions, and in the oldest comments on the Lord’s Prayer, by Origen, Tertullian, and Cyprian, all of the third century. The whole Latin church, following the Vulgate of Jerome, omits it. (2.) It is omitted by all authorities in the parallel passage in Luke. (3.) Its insertion in the text, from liturgical usage, can easily be explained; but the omission of it, if it was a part of the original text, cannot be explained, for it is entirely unobjectionable and appropriate. There is a similar doxology in David’s prayer, 1 Chron. xxix, 10 (“Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty. . . . Thine is the kingdom”). It is quite natural that, when the Lord’s Prayer came into use as a form of devotion, the Christians should add a doxology, which then found its way into manuscripts and the Syriac Version, first as a marginal gloss and afterward in the body of the text. All critical editors take this view of the case and treat the doxology as an interpolation. “There can be little doubt,” says Dr. Hort, “that the doxology originated in liturgical use in Syria, and was thence adopted into the Greek and Syriac Syrian texts of the New Testament. It was probably derived ultimately from 1 Chron. xxix, 11 (Heb.); but it may be through the medium of some contemporary Jewish usage.” Very venerable though it is, it was not uttered by Jesus, and must be relinquished from the record with regret.

and wash your face, so that you may not appear to men to be fasting, ¹⁸but to your Father who is in the secret [place], and your Father who sees in the secret [place] will recompense you.

“¹⁹Do not lay up treasures on the earth, where moth and rust consume, and where thieves dig through and steal, ²⁰but lay up treasures in heaven, where neither moth nor rust consumes, and where thieves do not dig through nor steal, ²¹for where your treasure is there your heart will be also. ²²The eye is the lamp of the body; if your eye is sound, your whole body will be enlightened, ²³but if your eye is evil, your whole body will be dark. If, then, the light in you is darkness, how great the darkness!

“²⁴No one can serve two masters; for either he will hate the one, and the other he will love, or he will cling to one, and slight the other. You cannot serve God and Mammon. ²⁵For I say this to you: Be not anxious for your life, what you may eat, or what you may drink, nor yet for your body, what you may wear. Is not the life more than the food, and the body than the clothing? ²⁶Mark well the birds of the heaven; for they sow not, nor reap, nor gather into granaries, but your heavenly Father feeds them. Do you not greatly excel them? ²⁷And which of you by being anxious can prolong his age one span? ²⁸And why be anxious concerning clothing? Mark well the lilies of the field, how they grow; they labor not, nor spin; ²⁹but I say to you that not even Solomon, in all his glory, was clothed like one of these.

MATT. vi: 25. The word here rendered life (*psuche*), has no exact representative in English. It is not mere physical existence (*zoe*), nor the immortal spirit (*pneuma*), but it is that sentient principle that constitutes our identity. Soul, as it is sometimes rendered, is inaccurate. Life seems its nearest representative.

³⁰If then, God so clothes the grass of the field, to-day existing, and to-morrow cast into the oven, not much more you, oh you of little faith? ³¹Be not, therefore, anxious, saying, 'What may we eat,' or 'What may we drink,' or 'What may we wear.' ³²For all these the Gentiles seek, and your heavenly Father knows that you have need of all these things. ³³But seek first his righteousness and reign, and all these things shall be added to you. ³⁴Be not anxious, therefore, about to-morrow, for to-morrow shall be anxious for itself; enough for the day is its own trouble.

Matthew vii: "Do not judge, that you may not be judged; ²for with what judgment you judge, you shall be judged, and by the measure that you measure, it shall be measured to you. ³And why see the speck that is in your brother's eye, but perceive not the stick in your own eye? 'Or how will you say to your brother, 'Permit me to extract the speck from your eye,' and behold the stick in your own eye? ⁴Hypocrite! first extract the stick from your own eye, and then you will see clearly to extract the speck from your brother's eye.

⁵"Give not that which is holy to the dogs, neither cast your pearls before the swine; lest they should trample them under their feet, and turn and rend you.

⁶"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you,—⁷for every one that asks receives, and he who seeks finds, and to him who knocks it is opened. ⁸Or what man is there of you, who, if his son ask him for a loaf, will give him a stone, ⁹or if he ask for a fish will give him a serpent? ¹⁰If, you, then, evil [though you are], know how to give good gifts to your children, how much more will your heavenly Father give good [gifts] to those that ask him? ¹¹All things therefore which

you desire that men should do to you, do you the same to them; for this is the law and the prophets.

“¹³Enter in through the narrow gate, for wide is the gate and broad is the road that leads to destruction, and many are they going through it! ¹⁴How narrow is the gate, and difficult the road that leads unto life, and few are they who find it!

“¹⁵Beware of the false prophets, who come to you in sheep's clothing, but they are rapacious wolves within; ¹⁶by their fruits you shall know them. Do [men] gather grapes from acanthuses, or figs from brambles? ¹⁷So every good tree bears good fruit, but the corrupt tree bears evil fruit. ¹⁸A good tree cannot bear evil fruit, neither a corrupt tree good fruit. ¹⁹Every tree that does not bear good fruit is cut down and cast into fire. ²⁰Therefore, you shall know them by their fruit. Not every one saying to me ‘Master,’ ‘Master,’ shall enter into the heavenly reign, ²¹but he that does the will of my heavenly Father. ²²Many will say to me in that day, ‘Master,

MATT. vii: 13-14. “Is the gate” is doubtful.

MATT. vii: 13-14. “The narrow gate.” The Savior referred, by the strait gate, to the exacting nature of his religion. The road was narrow, and difficult to follow, and but few then followed it, while the many avoided it, and pursued the broad road of error and sin. The words have the same application to-day, well expressed by good Dr. Watts:

“Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveler.”

To refer the passage to the future world, is to teach that heaven will only contain a few souls, while the great majority will be damned. Dr. A. Clarke says: “Enter in through this strait gate, *i. e.*, of doing to every one as you would he should do unto you; for this alone seems to be the strait gate.”

“Observe, the gate is put before the way (Matt. vii: 14). It is not, therefore, the gate out of life, at the end of the pilgrimage, but the gate *into* the Christian life, as Bunyan represents it in *Pilgrim's Progress*. As here used, the gate is not equivalent to the door in John x: 2. The strait gate is the spirit of real and hearty allegiance to Jesus Christ, by which we enter unto him.”—*Abbott*.

Master, have we not prophesied by your name, and by your name exorcised demons, and by your name performed many wonders?' ²³And then I will declare to them, Because I never knew you, depart from me, workers of iniquity! ²⁴Whoever, therefore, hears these words of mine, and does them, resembles a prudent man who built his house upon the rock. ²⁵And the rain fell, and the streams came, and the winds blew, and beat against that house, and it fell not, for it was founded on the rock. ²⁶And every one who hears these words of mine and does them not, resembles a foolish man, who built his house on the sand, ²⁷and the rain fell, and the streams came, and the winds blew, and dashed against that house, and it fell, and great was its fall."

²⁸And it occurred, when Jesus had finished these words, [that] the crowds were astonished at his teaching, ²⁹for he taught them as [one] possessing authority, and not as their scribes.

Luke vi: 20-49. And he raised his eyes on his disciples, and said:

"Happy [are] you poor, for yours is the reign of God.

"²¹Happy [are] you that hunger now, for you shall be satisfied.

"Happy [are] you that weep now, for you shall laugh.

"²²Happy [are] you when men hate you, and when they separate you, and revile, and cast out your name as evil, on account of the Son of Man. ²³Rejoice in that day, and leap [for joy], for behold your reward [is] great in the heaven, for thus did their fathers to the prophets. ²⁴But alas for you, the rich, for you have received your comfort. ²⁵Alas for you that

LUKE vi: 25. "Alas." This word is improperly rendered "Woe" in E. V. and R. V. It is not, as uttered by Jesus, an imprecation, or denunciation. It is rather an expression of pity and sympathy.

are full now, for you shall be hungry. Alas [for you] that laugh now, for you shall mourn, and weep. ²⁶Alas [for you] when all men speak well of you, for their fathers did the same to the false prophets. ²⁷But to those who are listening, I say,

“Love your enemies, do good to those that hate you, ²⁸bless those that curse you, pray for those that traduce you. ²⁹To him that strikes you on the [one] cheek, offer the other, also, and hold not back your tunic from him that takes your mantle from you. ³⁰Give to all those that ask you, and demand not back what is yours from him that takes it away. ³¹And just as you desire that men should do to you, do to them likewise. ³²And if you love those that love you, what thanks are due to you? for even sinners love those that love them. ³³For if also you do good to those that do good to you, what thanks are due to you? sinners also do the same. ³⁴And if you lend to those from whom you hope to receive, what thanks are due to you? even sinners lend to sinners that they may receive an equivalent. ³⁵But love your enemies, and do good, and lend, despairing of no man, and your reward shall be great *in heaven*, and you shall be sons of the Highest, for he is kind to the ungrateful and evil. ³⁶Be compassionate, as your Father is compassionate. ³⁷And judge not, and you will not be judged, and condemn not, and you will not be condemned, release and you shall be released, ³⁸give, and it shall be given to you; good measure, pressed, shaken, and running over, shall be given into your lap, for with the same measure that you measure it shall be measured to you again.”

³⁹Now he spoke also a parable to them, “Can the blind lead the blind? ⁴⁰Will not both fall into a pit? A disciple is not above the teacher, but every one shall be perfected as his teacher. ⁴¹And why see you the speck that is in your brother’s eye, but do not perceive the stick that is in your own eye?

⁴²And how can you say to your brother, 'Brother, let me extract the speck that is in your eye,' yourself not perceiving the stick in your own eye? Hypocrite! first extract the stick from your own eye, and then you will see clearly to extract the speck that is in your brother's eye. ⁴³For there is no good tree bearing corrupt fruit, nor again a corrupt tree, bearing good fruit. ⁴⁴For every tree is known by its fruit. For men do not gather figs from the acanthuses, nor a cluster of grapes from a bramble. ⁴⁵The good man, out of the good treasure of his heart, brings forth the good, and the evil out of the evil, produces the evil; for out of the overflow of the heart his mouth speaks.

⁴⁶And why do you call me 'Master,' 'Master,' and do not what I say? ⁴⁷Every one that comes to me, and hears my words, and does them, I will show you whom he is like: ⁴⁸he resembles a man building a house, who digged, and went deep, and laid a foundation on the rock, and a flood having come, the torrent dashed against that house, but was unable to shake it, because it had been well built. ⁴⁹But he who hears and does not, resembles a man who built a house on the earth, without a foundation, against which the stream dashed, and immediately it collapsed, and the ruin of that house was great."

THE CENTURION'S SLAVE CURED.

Luke vii: 1-10. And when he had finished all his words in the ears of the people, he entered into Kapharnaum, ²and a certain centurion's slave who was very dear to him

LUKE vi: 48-49. *Plēmmurēs* (flooding), *proserēzen* (collapsing), *sunepesen* (bursting of veins), *rēgma* (rupture), are all medical terms, exclusively used by Luke.

was sick, and was about to die; ³and when he heard of Jesus, he sent presbyters of the Jews to him, requesting him to come and save his slave. ⁴And having gone to Jesus, they earnestly besought him, saying, "He is worthy for whom you should do this, ⁵for he loves our nation, and has built the synagogue for us." ⁶And Jesus went with them, and now being not far from the house, the centurion sent friends, saying to him, "Master, do not trouble yourself, for I am unworthy that you should enter under my roof; ⁷therefore I did not deem myself worthy to come to you; but speak a word, and my boy shall be healed; ⁸for I am a man appointed under authority, having soldiers under me, and I say to this one 'Go,' and he goes; and to another 'Come,' and he comes, and to my slave, 'Do this,' and he does it." ⁹And when Jesus heard these [words] he wondered at him; and turned, and said to the crowd that followed him, "I tell you I have not found such great faith, even in Israel." ¹⁰And those who had been sent, having returned to the house, found the slave well.

Matthew viii: 5-13. And when he had entered Kapharnaum, a centurion came to him, imploring him, ⁵and saying, "My boy lies in the house, a paralytic, greatly distressed." ⁶He says to him, "*Follow me*; I will go cure him." ⁷But the centurion answered and said, "Master, I am unworthy for you to enter under my roof, but only utter a word, and my boy will be cured; ⁸for I am a man appointed under authority, having soldiers under me, and I say to this one 'Go,' and he goes, and to another 'Come;' and he comes, and to my slave 'Do this,' and he does it." ¹⁰And when Jesus heard [this] he was astonished, and said to those that followed, "Truly I say to you I have found so great

faith with no man in Israel, ¹¹and I say to you, that many will come from the east, and west, and will recline with Abraham, and Isaac, and Jacob, in the heavenly reign, ¹²but the sons of the reign shall go out into the outside darkness; there will be the weeping and the gnashing of the teeth.” ¹³And Jesus said to the centurion, “Go, let it be done to you as you have believed.” *And the centurion going to his house, in that same hour, found the slave whole.*

THE WIDOW'S SON RAISED.

Luke vii: 11-18. And it occurred on the next day that he went to the city called Nain, and his disciples; and a great crowd went with him. ¹²And as he approached the gate of the city, behold one dead was being carried out, [the] only son of his mother, and she was a widow; and a great crowd from the city was with her. ¹³And when the Master saw her he had compassion on her, and said to her, “Weep not.” ¹⁴And, approaching, he touched the bier, and the bearers stood still, and he said, “Young man, I say to you, arise!” ¹⁵And the dead sat up, and began to speak, and he gave him to his mother. ¹⁶And awe seized all, and they praised God, saying, “A great prophet has risen among us;” and, “God has visited his people.” ¹⁷And this report of him

MATT. viii: 11; LUKE xiii: 28. The “reign of God” is the sway of Christ, a spiritual realm of truth, and goodness, and consequent happiness. It was “at hand” when Christianity was first announced.—Matt. iii: 2. It is “not of this world.”—John xviii: 36. It came to the people when Jesus spoke (Matt. xii: 28), and men pressed into it (Luke xvi: 16). It was taken from the Jews and given to the Gentiles (Matt. xxi: 43) and Jesus declared:

“And many shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven,” but the “children of the kingdom,” the Jews, “shall be cast out into darkness, where there shall be weeping and gnashing of teeth.”—Matt. viii: 11.

This was when the Savior’s prophecy was fulfilled,—Luke xiii: 34-35,—“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a

went out into all Judea, and all the adjacent country; ¹⁸and John's disciples told him about all these things.

JOHN'S MESSAGE TO CHRIST, FROM PRISON.

Matthew xi: 2-6. And when John heard in the prison of the works of the Christ, he sent by his disciples, ³and said to him, "Are you the Coming One, or may we expect a different one?" ⁴And Jesus answered and said to them, "Go, relate to John what you hear and see; ⁵[the] blind receive their sight, and [the] lame walk, lepers are cleansed, and [the] deaf hear, and [the] dead are raised, and good news is addressed to [the] poor, ⁶and happy is he who shall not be offended in me."

Luke vii: 19-23. And having called certain two of his disciples, John sent them to the Master, saying, "Are you the Coming One, or are we to expect a different one?" ²⁰And when the men came to him, they said, "John the Immerser sent us to you, saying, 'Are you the Coming One, or are we

hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."

But this was not to be final, for he adds: "Verily I say unto you, ye shall not see me until the time shall come when ye shall say, Blessed is he that cometh in the name of the Lord."

Dr. Whitby gives the correct view when he says: "To lie down with Abraham, Isaac, and Jacob, in the kingdom of heaven, *doth not signify to enjoy everlasting happiness* in heaven with them, but only to *become the sons of Abraham through faith* (Gal. iii: 7), and so to be blessed with faithful Abraham coming on them, that they may receive the promise of the spirit (verse 14), through faith in Christ to be the seed of Abraham and heirs, according to the promise (verse 29), viz.: the promise made to Abraham (Gen. xii: 3), renewed to Isaac (Gen. xxvi: 4), and confirmed to Jacob (Gen. xxviii: 14), and to be, according to Isaac, the children of promise." (Gal. iv: 28.)

The gnashing of teeth denotes the vexation and wrath of the spiritually proud Jews, when they should find themselves outside the kingdom, while the Gentiles they had so despised, were within. The parable of the rich man and Lazarus (Luke xvi:) pictures the two classes, and exhibits the wide contrast.

to expect a different one? ' ²¹In that hour he cured many of diseases, and scourges, and evil spirits, and gave sight to many blind. ²²And he answered, and said to them, "Go, and relate to John what you have seen and heard; [the] blind see, [the] lame walk, [the] lepers are cleansed, and [the] deaf hear, [the] dead are raised, *and* [the] poor are addressed with [the] good news; ²³and happy is he who shall not be offended in me."

JESUS TESTIFIES CONCERNING JOHN, AND PROPHECIES AGAINST KAPHARNAUM.

Matthew xi: 7-24. And as these departed, Jesus began to say to the crowds concerning John, "What went you out into the desert to see? A reed shaken by the wind? ⁸*But why went you out?* To see a man clothed in soft [garments]? Behold, those wearing soft garments are in kings' houses. ⁹But why went you out? To see a prophet? I say to you, yes, and much more than a prophet. ¹⁰This is [he] concerning whom it is written:

"Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

¹¹"Truly I say to you, there has not risen among the offspring of women a greater than John the Immerser; yet the least in the heavenly reign is greater than he. ¹²And from the days of John the Immerser till now, the heavenly reign has been invaded, and the invaders seize it. ¹³For all the prophets and the law prophesied till John. ¹⁴And if you are willing to receive [it], this is the Elijah about to come. ¹⁵He who has ears, let him hear. ¹⁶But to what shall I compare this generation? It resembles boys sitting in markets, and calling to others, saying: ¹⁷"We have played on the flute to you, and you have not danced; we have sung a lament, but you have not beat the breast.' ¹⁸For John came neither

eating nor drinking, and they say, 'He has a demon;' ¹⁹the Son of Man came eating and drinking, and they say, 'Behold a gluttonous man, and a wine-drinker, a lover of tax-collectors, and sinners;' but Wisdom was justified by her works."

²⁰Then he began to reproach the cities in which most of his powers were wrought, because they did not reform. ²¹"Alas for you, Chorazin! alas for you, Bethsaïda! for if the powers wrought in you had been done in Tyre and Sidon, they would long ago have reformed, *sitting* in sackcloth and ashes. ²²But I say to you, It will be more endurable for Tyre and Sidon, in a day of judgment, than for you. ²³And you, Kapharnaum, shall you be exalted to heaven? You shall be

MATT. xi: 23; LUKE x: 15. "Exalted to heaven; brought down to Hadēs." Of course, a *city* never went to a place of torment after death. The word is used here just as in Isa. xiv:, where Babylon is said to be brought down to Sheol or Hades, to denote debasement, overthrow, a prediction fulfilled to the letter. Dr. Clarke's interpretation is correct: "The word here means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced; for, in the wars between the Romans and the Jews, these cities were totally destroyed; so that no traces are now found of Bethsaïda, Chorazin or Capernaum." He observes: "The day of judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone, out of heaven." In a day of judgment, *en hēmera kriseōs* a day of trial.

Hammond: "I assure you, the punishment or destruction that will light upon them will be such, that the destruction of Sodom shall appear to have been more tolerable than that."

Wakefield: "*In the day of vengeance, punishment or trial.* This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Savior intends to say is, that when the temporal calamities of that place come upon it, they will be even worse than those of Sodom and Gomorrah. See this phrase employed in precisely the same meaning by the LXX., in Prov. vi: 34." Hadēs is found in the N. T. ten times: Matt. xi: 23, xvi: 18; Luke x: 15, xvi: 23; Acts ii: 27, 31; Rev. i: 18, vi: 8; xx: 13, 14.

"As to the word *Hadēs*, which occurs in [ten] places in the New Testament, and is rendered *hell* in all, except one, [all] where it is translated *grave*, it is quite common in classical authors, and frequently used by the Seventy in the translation of the Old Testament. In my judgment, it ought *never* in Scripture to be rendered *hell*, at least in the sense wherein that word is universally understood by Christians. In the Old Testament, the corresponding word is

brought down to Hadēs, for if the powers which are being wrought in you had been wrought in Sodom, it had remained till this day. ²⁴But I say to you, that it will be more endurable in the land of Sodom in a day of judgment, than for you."

Luke vii: 24-35. And when John's messengers had departed, he began to say to the crowds concerning John, "What did you go out into the desert to see? A reed shaken by wind? ²⁵But what did you go out to see? A man clothed in soft garments? Behold, those in soft clothing, and living in luxury, are in kings' palaces. ²⁶But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet. ²⁷This is he concerning whom it is written:

" 'Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

²⁸"I say to you, there is none greater than John, among the offspring of women; but the least in the reign of God is greater than he." ²⁹And all the people, and the tax-collectors, when they heard, justified God, having been immersed with

Sheol, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the Seventy have almost invariably used *Hadēs*. This word is also used sometimes in rendering the nearly synonymous words or phrases, *bor* and *abne bor*, the pit, and stones of the pit; *tsal moth*, the shades of death; *dumeh*, silence. The state is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye and listening ear can acquire no information. The term *Hadēs* is well adapted to express this idea. To this the word *hell*, in its primitive signification, perfectly corresponded. For, at first, it denoted only what was secret or concealed. This word is found, with little variation of form, and precisely in the same meaning, in all the Teutonic dialects."—*Campbell*.

LUKE vii: 24. The word rendered "messengers" in this instance, is the same that is elsewhere rendered angels (*angelōn*). It does not seem euphonic to translate it uniformly, and I have therefore sometimes rendered it by one, and sometimes by the other word.

the immersion of John. ³⁰But the Pharisees and the lawyers rejected for themselves the purpose of God, not having been immersed by him.

³¹[He said], "To what then shall I compare the men of this generation? And what are they like? ³²They resemble children that sit in a market, and call to each other, saying, 'We have played on the flute for you, and you have not danced; we have mourned, and you have not wept.' ³³For John the Immerser has come, neither eating bread, nor drinking wine, and you say 'He has a demon.' ³⁴The Son of Man comes eating and drinking, and you say, 'Behold a gluttonous man, and a wine-drinker, a lover of tax-collectors and sinners. ³⁵And Wisdom was justified by all her *works*.'"

THE PENITENT WOMAN.

Luke vii: 36-50. And one of the Pharisees asked him to eat with him. And he entered the Pharisee's house and reclined at the table. ³⁷And behold [there was] a woman who was in the city, a sinner, and when she knew that he reclined in the house of the Pharisee, she brought an alabaster flask of ointment, ³⁸and standing at his feet, behind [him], weeping, she began to wet his feet with tears, and wiped them with the hair of her head, and tenderly kissed his feet, and anointed them with the ointment. ³⁹But the Pharisee who had invited him, observed this, and spoke within himself, saying: "This man would have known, if he were the

LUKE vii: 35. The Sinaitic says "works," instead of "children," thus agreeing with Matthew's account.

LUKE vii: 36-50. This flask was a long narrow-necked bottle, sealed. In her devotedness she broke it, and lavished the precious contents on the object of her adoration.

LUKE vii: 38. This woman was "a sinner," probably only as she was a Gentile. As Jesus reclined at table, on the couch, his feet were easily reached, as one came behind him.

prophet, who and what the woman is, who touches him, that she is a sinner.” ⁴⁰And Jesus answered and said to him, “Simon, I have something to say to you.” And he says, “Teacher, say it.” ⁴¹“A certain creditor had two debtors; one owed five hundred denaries, and the other fifty. ⁴²They not having [wherewith] to pay, he forgave both; which of them, therefore will love him more?” ⁴³Simon answered and said, “I suppose that [one] to whom he forgave more.” And he said to him, “You have judged correctly.” ⁴⁴And turning to the woman, he said to Simon, “Do you see this woman? I came into your house; you gave me no water for my feet; but she has wetted my feet with her tears, and wiped them with her hair. ⁴⁵You gave me no kiss, but since I came in she has not ceased from tenderly kissing my feet. ⁴⁶You did not anoint my head with oil; but she has anointed my feet with ointment. ⁴⁷Therefore, I say to you, ‘Her many sins are forgiven,’ because she loved much; but he loves little to whom little is forgiven.” ⁴⁸And he said to her, “Your sins are forgiven.” ⁴⁹And those reclining at the table began to say among themselves, “Who is this that even forgives sins?” ⁵⁰And he said to the woman, “Your faith has saved you; go in peace.”

JESUS’ INVITATION.

Matthew xi: 25-30. At that time Jesus answered and said, “I praise thee, O Father, Lord of the heavens and the earth, because thou hast concealed these things from the wise and sagacious, and hast revealed them to babes. ²⁶Yes, Father, for that was well pleasing in thy sight. ²⁷All things have

LUKE vii: 41. “500 denaries.” This amount was about \$70.00. Fifty *denaries*, \$7.00.

been given to me of *the* Father; and no one knows the son, except the Father; neither knows any one the Father, except the son, and he to whom the son is willing to reveal [him].
²⁸Come to me, all toiling and heavy-burdened ones, and I will give you rest. ²⁹Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest to your lives. ³⁰For my yoke is easy and my burden light."

JESUS PREACHES THROUGH GALILEE.

Luke viii: 1-3. And it soon afterwards occurred, that he traveled through every city and village, publishing and proclaiming the good news of the reign of God, and the twelve with him, ²and certain women who had been healed from evil spirits and infirmities—Mary, called the Magdalene, from whom seven demons had gone out, ³and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to them from their possessions.

THE DEMONIAK CURED. THE ÆONIAN SIN.

Matthew xii: 22-45. Then *they* brought a demoniac to him, blind and mute, and he healed him, so that the mute spoke, and saw. ²³And all the crowds were amazed, and said, "Can this be David's son?" ²⁴And when the Pharisees heard

LUKE viii: 2. "The Magdalene." Few are the passages of the N. T. that have been more misconstrued than those relating to Mary of Magdala. Rendered Magdalene, she has been represented to have been of abandoned character, before conversion, and this misrepresentation of her has even been perpetuated in institutions for fallen women. There is no proof that she was other than a saintly woman from Magdala. "Mary appears to have belonged to the village of Magdala, or Migdola (the Tower), about three miles north of Tiberias, on the water's edge, at the south-east corner of the plain of Genesareth. It is now represented by the few wretched hovels which form the Mohammedan village of El-Mejdel, with a solitary thorn-bush beside it, as the last trace of the rich groves and orchards, amidst which it was, doubtless, embowered in the days of our Lord."—*Geikie*.

it, they said, "This man could not exorcise demons except by Beelzebul, ruler of the demons." ²⁵And he, knowing their thoughts, said to them: "Every kingdom divided against itself is desolated; and every city or house divided against itself will not stand; ²⁶and if the adversary exorcises the adversary, he is at variance with himself; how, then, will his kingdom stand? ²⁷And if I exorcise the demons by Beelzebul, through whom do your sons exorcise them? Therefore they shall be your judges. ²⁸But if, by the spirit of God, I exorcise the demons, then has God's reign come among you. ²⁹Or how can any one enter the house of the strong [one] and plunder his goods, unless he first bind the strong [one], and then he will plunder his house. ³⁰He is against me who is not with me; and he who does not gather with me, scatters *me* abroad. ³¹Therefore, I say to you, All sin, and blasphemy

MATT. xii: 31, 33; MARK iii: 28-30; LUKE xii: 10. The sin against the Holy Spirit. This sin consisted in attributing the works of Jesus to an unclean spirit, or Beelzebul. It has been supposed that it is an unpardonable sin, but a careful consideration of the language will show that such an opinion is erroneous.

If we take the language literally, we must hold that all other sinners, of every character and kind, will be saved, because just as positively as the Scripture declares that these blasphemers shall never be forgiven, it declares that all others literally and absolutely shall be forgiven. "Verily I say unto you *all sins shall* be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." The sin against the Holy Spirit is the only sin that shall not be pardoned. All other sinners, thieves, liars, murderers, all except that very small number that accused Jesus of receiving diabolical help, shall be forgiven. Does not this show that the terms of the passage are not to be taken literally? Does it not appear that men must either believe that all kinds of sinners, and all of them, except this small number, must be pardoned, or else that the rest of the language is not to be taken literally?

If the "shall" and "shall not" are to be understood literally, then the number of the damned is entirely limited to the very few who actually saw Christ's miracles, and ascribed them to Beelzebul. No one since, and no one hereafter can be damned, for all other sin but that *shall* be forgiven. This saves all mankind except those few persons who said, "He [Christ] hath an unclean spirit." This reduces hell to a mere mote in the universe, and excludes all now living, or who hereafter shall live, from any exposure to it.

What does the language mean? Campbell says this is "a noted Hebraism;"

shall be forgiven to men, but the blasphemy of the Spirit shall not be forgiven. ³²And whoever may speak a word

that is, a term of speech common among the Jews, to teach that one event is more likely to occur than another, and not that either shall or shall not occur.

Dr. Newcome says: "It is a common figure of speech in the oriental languages, to say of two things that the one shall be and the other shall not be, when the meaning is that the one shall happen sooner, or more easily, than the other."

Grotius and Bishop Newton are to the same purport. For illustration, when Jesus says, "Heaven and earth shall pass away, but my words shall not pass away," he does not mean that heaven and earth shall actually pass away, but that they will sooner fail than his words. It is a strong method of asserting that his words shall be fulfilled. This is common in the Bible.

Matt. vi: 19-20: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Luke xiv: 12-13: "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind." John vi: 27: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed."

The plain meaning is, all other sins are more easily forgiven than this. The words "never," "neither in this æon nor the æon to come," do not change the sense, but only strengthen and intensify the Savior's meaning that this is of all sins the worst.

The popular impression that "the æon to come" here means the life after death is an error.

Dr. Clarke well observes: "Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz.: the Jewish, nor in that which is to come. *Olam ha-bo*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers."

And it should be added that the word "never" is no part of the original Greek. The exact English is "not," instead of "never." That is, not under either dispensation, or age, will this inexcusable sin be less than the greatest of transgressions.

Clarke says: "Any penitent may find mercy through Christ Jesus; for through him any kind of sin may be forgiven to man, except the sin against the Holy Ghost, which I have proved no man can now commit."

These are all "Orthodox" commentators, whose opinions were certainly not formed by prejudice in favor of our views of the passages in question. They agree with what seems the meaning of the Savior, that this sin is of all others most inexcusable. But that any sin is literally unpardonable, by a God and Father of infinite love and mercy, is nowhere expressed or implied in the Bible.

Gilpin, an approved commentator, to the same point: "Nobody can sup-

against the Son of Man, it shall be forgiven him; but whoever may speak against the Holy Spirit, it shall not be forgiven him,

pose, considering the whole tenor of Christianity, that there can be *any sin* which on repentance may not be forgiven. This, therefore, seems only a strong way of expressing the difficulty of such repentance, and the impossibility of forgiveness without it. Such an expression occurs (Matt. xix: 24), 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven;' that is, it is very difficult. That the Pharisees were not beyond the reach of forgiveness, on their repentance, seems to be plain from ver. 41, where the repentance of Nineveh is held out to them for an example."

Bishop Pearce, of the Church of England, the intimate friend of Sir Isaac Newton, and one of the first scholars of his age, gives the following explanation of this passage: "*Neither in this world nor in the world to come:—rather, neither in this age nor in the age to come; i. e., neither in this age when the law of Moses subsists, nor in that also when the kingdom of heaven, which is at hand, shall succeed to it. This is a strong way of expressing how difficult a thing it was for such a sinner to obtain pardon.*" He annexes to this comment the following long note: "The word *aion* seems to signify *age* here as it often does in the New Testament (see chap. xiii: 40, and xxiv: 3, Col. i: 26, and Eph. iii: 5, 21), and according to its most proper signification. If this be so, then *this age* means the Jewish one, the age while their law subsisted and was in force; and *the age to come* (see Heb. vi: 5, and Eph. ii: 7) means that under the Christian dispensation. Under the Jewish law, there was no forgiveness for wilful and presumptuous sins: concerning them it is said in Numb. xv: 30–31, *The soul which doeth aught presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandments.* See to the same purpose, Numb. xxxv. 31, and Lev. xx: 10, and 1 Sam. ii: 25. With regard to the *seculum futurum*, the age to come, or the Christian dispensation, no forgiveness could be expected for such sinners as these Pharisees were; because, when they blasphemed the Holy Spirit of God, by which Jesus wrought his miracles, they rejected the only means of forgiveness, which was the merit of his death applied to men by faith, and which under Christianity was the only sacrifice which could atone for such a sin: in this sense (as things then stood with them) their sin was an unpardonable one. But, then, it is not to be concluded from thence, that, if they repented of this blasphemy, they could not obtain forgiveness. The observation of Athanasius (vol. i: p. 237, ed. Col.) is very material. He says, "Christ does not say, *To him that blasphemeth and repenteth*; but, *To him that blasphemeth*; and therefore he means, *to him that continueth in his blasphemy*; for with God there is no sin that is unpardonable." And the truth of this observation will appear from the following instances: Jesus said, in Matt. x: 33, *Whosoever shall deny me before men, him will I deny before my Father*; where the threatening is as strong as this in the case of blasphemy against the Holy Ghost: and yet, when Peter shortly afterwards denied Jesus before men

neither in this æon, nor in that about to come. ³³Either make the tree good, and its fruit good; or make the tree corrupt

three times, joining other curses with his denials, yet upon his repenting and weeping bitterly, he was not only forgiven, but continued in his apostleship. Again, when Jesus was on the cross, some of the rulers *denied him, saying, He saved others; let him save himself if he be Christ, the chosen of God*, (Luke xxiii: 35). By which word it appears that they acknowledged Jesus to have wrought miracles, and yet rejected him, denying that he wrought them by the *Holy Spirit of God*: and yet Jesus prayed to his Father that they might be forgiven. (Luke xxiii: 34.) To this may be added, that in this chapter, verses 38, 39, 40, these Pharisees who had blasphemed against the Holy Ghost, asked for a sign, and our Savior gave one to them, viz.: the sign of the prophet Jonas: and what could this sign be given for, unless for their conviction, and for disposing them to repent, and in consequence of this, to be forgiven? From all which it may, I think, be concluded, that to speak against the Holy Ghost, as those Pharisees did, was not, therefore, to be forgiven in that age, or in the age to come, because no means of obtaining forgiveness for it was to be found either in the Jewish law, or under the Christian dispensation; but that, however, upon their repentance, they might be forgiven and admitted to the divine favor.”—*Commentary on the Four Gospels, in loco.*

Dr. Hammond, another divine of the English Church, and one of the best reputed of the old commentators, thus paraphrases the text: “For this speech of yours (that I work by Beelzebub) let me tell you, Pharisees (v: 24), that this malicious resisting and holding out against the invisible work of God, and despising the miracles that I have wrought by the spirit and power of God (v: 28), is such a crime, of so deep a dye, that it shall to them *that continue* in it, be irremissible. Whosoever shall say this against the Son of Man, that is, shall not receive me as I am, the Son of Man, or before I am sufficiently manifested by the spirit or finger of God to be the Messiah, he may by want of light or manifestation, be excusable, and by a general repentance of all his sins of ignorance, may receive pardon. But he that shall resist the spirit of God, manifestly shining in these miracles wrought by Christ, to the astonishment and conviction of all but Pharisees (v: 23), and shall impute those miracles to the devil, which, by what hath been said sufficiently appears to be the works of God’s own power, if he repent not particularly of this, and come in and acknowledge Christ, thus revealed and manifested to him, there is no pardon or mercy to be had for him, neither in this age, nor at the coming of the Messiah (by them supposed yet future); or, neither in this life where he shall be punished with spiritual death, God’s withdrawing of grace, nor in the other, where eternal death expects him.”—*Commentary on the New Testament.* The Doctor translates the phrase, “neither in this world nor in the world to come,” as follows; “Neither in this age, nor in that to come.” He likewise adds a long note to prove the propriety of the foregoing paraphrase, and to show that according to the tenor of the whole New Testament there is no sin whatever that may not be repented of, and then forgiven. See his note.

The celebrated Dr. Campbell here translates the phrase *this world* and *the world to come*, by the terms *this state* and *the future*; and says, in a note on

and its fruit corrupt, for the tree is known by the fruit.
 "Broods of vipers! how can you, being evil, speak good? for

the passage, that it is uncertain whether by these two *states* are here meant the Jewish dispensation and the Christian, or the present life and the life to come. *Four Gospels. Translation and Note in loco.*

It is not always noticed that "this age [æon]," and "the coming age [æon]," are constant discriminations in the N. T. This æon, or age, is filled with anxiety (Mark iv: 19), has good and bad (Matt. xiii: 24, 30, 36, 43), with persecutions (Mark x: 30), will crucify the Lord (1 Cor. ii: 8), will end (Matt. xiii: 39, 40, 49; Matt. xxiv: 3, xxviii: 20). The coming age will see the Lord's glory (Tit. ii: 13; 1 Cor. xv: 23), the resurrection from the dead (Luke xx: 35), the age-long life (Mark x: 30), Luke xviii: 30), and the appearance of the righteous in the kingdom (Matt. xxv: 36-43). The conjunction of the ages (Heb. ix: 26), ends of the ages (1 Cor. x: 11). Dr. J. H. Morison remarks in his commentary:

" 'In this world, neither in the world to come.' The word (*æon*) can be rendered by no corresponding word in our language. It means a period of time, an age, or a dispensation. In 2 Tim. i: 9 we read, 'before the times of the ages, *æons*.' In 1 Cor. ii: 7 we read of the wisdom 'which God ordained to our glory *before the æons*', ages, or dispensations. These passages imply in the past a succession of æons, ages, or dispensations. Jesus speaks more than once (Matt. xiii: 39, 40, 49) of 'the end of the æon,' or the winding up or consummation of the æon, the age, or dispensation then existing. In Heb. ix: 26, we read, 'in the consummation of the ages.' As the word æon, in its application to the past and present condition of things implies only a limited duration of time, the natural inference is that in its application to the future condition of things, it does not necessarily involve the idea of endless duration. As the word is applied to the past in the plural number, and thus denotes a succession of æons in the past, so when applied to the future in the plural number (Eph. ii: 7, 'in the æons, or ages which are to come'), it in like manner denotes a succession of æons. These æons thus extend from the past into the future, each one at its completion giving way to that which is to succeed. and each, whether in the past or the future, being only one in the succession of ages. When, therefore, we read in the passage before us of a sin which shall be forgiven neither in this æon, nor the æon to come, we find in the language nothing that necessarily involves the idea of eternity, since the age to come may, like each of those which have gone before, at length fulfil its purpose and give place to a yet higher dispensation beyond."

Never forgiveness—eternal damnation. These phrases do not occur in Matthew, and deserve notice. (1.) If, by *never forgiveness*, it be denoted, strictly speaking, that the blasphemy against the Holy Ghost shall *never* be forgiven, then there is a direct contradiction between this verse and ver. 28; for there it is positively asserted, without any limitation or exception, that, "All sins shall be forgiven unto the sons of men, and *blasphemies wherewithsoever* they shall blaspheme." See note on Matt. xii: 31-32. (2.) The phrase translated *never forgiveness* is equivalent to the declaration of Matthew, that the sin in question shall not be forgiven, "neither in this world, neither in the world to come" (Matt. xii: 32), which language is explained in the note on that

the mouth speaks out of the overflow of the heart. ³⁵The good man brings forth the good things out of the good treasure, and the evil man brings forth the evil, out of the evil treasure. ³⁶But I say to you that every idle word that men may utter, they shall render an account concerning it, in a day of trial. ³⁷For by your words you shall be acquitted, and by your words you shall be condemned."

³⁸Then certain of the scribes and Pharisees answered him, saying, "Teacher, we desire to behold a sign from you." ³⁹But he answered, and said to them, "An evil and adulterous generation demands a sign, and a sign shall not be given to

passage. The only difference is in the translation, which does not properly express the similarity of the two passages in the original. A literal translation would be, "hath not forgiveness to the age;" *eis ton aiōna*, and the sense in which this *age* should be understood, is illustrated by Pearce and others, quoted under Matt. xii: 31-32. The remarks on that passage may suffice also for this. And the same remarks, substantially, apply to the phrase *eternal damnation*, or rather "eternal punishment," as Campbell translates it. For the word rendered *eternal* is *aiōnion*, an adjective derived from the noun used in the former phrase, and of similar signification. It indicates an indefinite period, and might properly be translated *age-lasting*. It is applied to subjects which are strictly endless, and also to those which are not. Its application, therefore, does not determine the precise duration. The adjective and the noun from which it is derived, "being ambiguous, are always to be understood according to the nature and circumstances of the things which they are applied to."—*Macknight*. See p. 107.

MATT. xii: 36. This language in E. V. reads *the* day of judgment, but the article is not in the original. It is "*a* day of trial" or judgment. Which is to say, that men are known by their language, they are judged and gauged by their words; when any trial comes, their words decide their character, for the mouth speaks out of the heart's contents. But if every act, and word, and thought, whether good or evil, is judged, and so punished or rewarded, it is plain enough that judgment must follow hand in hand with conduct, and cannot be deferred. And it is plain enough that the endless future cannot be determined by the last hours of life. The Biblical language of a throne and a day of judgment are figurative descriptions of the unfailing decisions of the great judge who "every morning doth bring his judgment to light" (Zeph. iii: 5); and who never fails to bring upon each one for his good, just what he deserves; so that God's judgments "are more to be desired than fine gold, and are sweeter to the taste than honey and the honey-comb," to all who perceive their beneficent purpose.

it, except the sign of Jonah the prophet; ⁴⁰for just as Jonah was in the sea-monster's belly three days and three nights, so will the Son of Man be in the earth's heart three days and three nights. ⁴¹Men of Nineveh shall stand up in the judgment against the men of this generation, and condemn it; for they reformed at the preaching of Jonah, and behold a greater than Jonah is here. ⁴²A southern queen shall rise up in the judgment against this generation, and shall condemn it, for she came from the ends of the earth, to hear Solomon's wisdom, and behold a greater than Solomon is here. ⁴³But when the unclean spirit has gone out from the man, it roves through arid places, seeking a resting place, and finds it not. ⁴⁴Then it says, 'I will return into my house whence I came;' and when it comes, it finds it empty, swept, and set in order. ⁴⁵It then goes, and takes with itself seven other spirits, more evil than itself, and they enter, and dwell there, and the last of that man is worse than the first. Thus will it also be with this evil generation."

Mark iii: 19-30. And he went into a house, ²⁰and again a crowd assembled, so that they could not even eat bread. ²¹And when his friends heard it, they went out to restrain him, for they said, "He is beside himself." ²²And the scribes, those that came down from Jerusalem, said, "He has Beelzebub," and, "He exorcises the demons by the ruler of the demons." ²³And he called them to him, and said to them, in parables, "How can the adversary exorcise the adversary? ²⁴And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵And if a house be divided against itself, that house cannot stand. ²⁶And if the adversary has risen against himself, and is divided, he cannot stand, but has an end. ²⁷But no man can enter the strong [man's] house, to plunder his furniture, if he does not first bind the strong [man], and

then he may plunder his house. ²⁸Truly I say to you that all their sins shall be forgiven to the sons of men, and their blasphemies with which they blaspheme. ²⁹But whoever may blaspheme against the Holy Spirit, has not forgiveness to the æon, but is guilty of an æonian transgression;”—³⁰because they said, “He has an unclean spirit.”

Luke xi: 14-36. And he was exorcising a mute demon, and it occurred, when the demon had departed, [that] the mute spoke, and the crowds wondered. ¹⁵But some of them said, “He exorcises demons through Beelzebul, the prince of the demons.” *He answered and said, “How can the adversary exorcise the adversary?”* ¹⁶But others, trying [him], sought of him a sign from heaven. ¹⁷But he, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to desolation; and a house [divided] against a house, falls. ¹⁸And if, also, the adversary is divided against himself, how shall his kingdom stand? *Why do you say that I exorcise demons through Beelzebul?* ¹⁹For if I, through Beelzebul exorcise demons, by whom do your sons exorcise them? Therefore they shall be your judges. ²⁰But if I exorcise the demons by God’s finger, then the reign of God has come to you. ²¹When the armed strong [one] guards his palace,

MARK iii: 28-29. See Matt. xxi: 31-33. Of the word rendered *damnation* in E. V., it is sufficient to say, it is the same which occurs in John iii: 19, v: 22-30, vii: 24, viii: 16, xii: 31; Acts viii: 33; 1 Tim. v: 24; in all of which places it is rendered *judgment*, except the first, where it is *condemnation* in E. V. It occurs also in 2 Pet. ii: 11, and is translated *accusation*. By an examination of the places referred to, it will evidently appear that this word, though the translation here be so terrific to many, has no necessary connection with a state of misery perpetual in duration.

V. reads “transgression,” or “sin.” Griesbach gives *amartematos* (“sin”), as the reading preferred by the best critics. The Vulgate, Coptic, Armenian and Gothic, and a large number of codices, coincide. See p. 105.

his possessions are in peace. ²²But as soon as one stronger than he shall come upon him, and overcome him, he takes away the weapons in which he confided, and distributes his spoils. ²³He who is not with me, is against me, and he who gathers not with me, scatters *me*. ²⁴When the unclean spirit has come out of the man, it roams through arid places, seeking a resting place, and not finding [it]. *Then* it says, 'I will return into my house, whence I came out.' ²⁵And coming, it finds it empty, swept, and garnished. ²⁶Then it goes, and takes seven other spirits more evil than itself, and they enter, and dwell there; and the last of that man is worse than the first.

²⁷And it occurred, while he was saying these things, a certain woman from the crowd lifted her voice, and said to him, "Happy the womb that carried you, and the breasts that you have sucked." ²⁸But he said, "Yes; but happier they who hear and observe the word of God."

²⁹And when the crowds gathered about him, he began to say, "This generation is an evil generation; it demands a sign, but no sign shall be given it, except the sign of Jonah. ³⁰As Jonah became a sign to the Ninevites, so, also, will the Son of Man be to this generation. ³¹A southern queen will rise in the judgment with the men of this generation, and will condemn them; because she came from the extremities of the earth, to hear the wisdom of Solomon, and behold here, a superior to Solomon. ³²Men of Nineveh will stand up in the judgment with this generation, and will condemn it, because they reformed at the preaching of Jonah, and be-

LUKE xi: 31. The men of Nineveh were less sinful than the Jews, and the Jews should therefore expect a severer punishment than that experienced by the Ninevites. So the queen of the south was more to be praised than those to whom Jesus spoke, for she regarded Solomon, while they disregarded a greater than Solomon. (See Matt. xi: 22).

hold, here, a superior to Jonah. ³³And no one, having lighted a lamp, sets it in a secret place, neither under a modius, but on the candelabrum, that those who enter may see the light. ³⁴The lamp of the body is your eye; when your eye is sound, your whole body is enlightened, but when it is evil, your whole body, also, is darkened. ³⁵Take care, then, that the light that is in you is not darkness. ³⁶If, therefore, your whole body is illuminated, having no part dark, the whole will be illumined, as when the lamp, by its brightness, illuminates you."

THE TRUE DISCIPLES ARE THE REAL KINDRED.

Matt. xii: 46-50. While he was yet talking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. * * * * ⁴⁸But he answered and said to him who informed him, "Who is my mother, and who are my brothers?" ⁴⁹And he extended his hand toward his disciples, and said, "Behold my mother and my brothers; ⁵⁰for whoever shall do the will of my heavenly Father, he is my brother, and sister, and mother."

Mark iii: 31-35. And his mother and his brothers came, and standing outside, they sent to him, calling him. ³²And a crowd sat about him, and they say to him, "Behold, your mother, and your brothers, *and your sisters* are outside, seeking you." ³³And he answered them, and said, "Who are my mother and brothers?" ³⁴And looking about on those sitting in a circle around him, he said, "Behold my mother and my brothers. ³⁵Whoever shall do the will of God, these are my brother, and sister, and mother."

Luke viii: 19-21. Then his mother and brothers came towards him, and could not get near him on account of the crowd. ²⁰And it was told him, "Your mother and your

brothers stand outside, desiring to see you.” ²¹But he answered and said to them, “My mother and my brothers are those who hear and obey God’s word.”

JESUS REPROACHES THE PHARISEES AND LAWYERS.

Luke xi: 37-54. And while he was speaking a Pharisee invited him to dine with him, and he entered and reclined at table. ³⁸And when the Pharisee saw it he wondered, because he had not first immersed himself before the dinner. ³⁹And the Master said to him, “Now you Pharisees cleanse the outside of the cup, and of the platter, but within you are full of extortion and wickedness. ⁴⁰O unwise! Did not he who made the exterior also make the interior? ⁴¹But give, in charity, the interior things, and behold, all things are clean to you. ⁴²But alas, for you, Pharisees! because you tithe mint, and rue, and every garden herb, but neglect the judgment, and the love of God; you should have done these, and not have omitted those. ⁴³Alas, for you, Pharisees! because you love the first seat in the synagogues, and salutations in the markets. Alas for you, because you are like those unseen tombs, over which men unconsciously walk.” * *

And one of the doctors of the law answered and said to him, “Teacher, in saying this, you reproach us also.” ⁴⁶And he said, “Alas, also, for you lawyers, for you impose oppressive burdens on men, and you will not touch the burdens with one of your fingers. ⁴⁷Alas for you, for you build the tombs of the prophets, and your fathers killed them. ⁴⁸Thus you are witnesses and consent to the deeds of your fathers, for they killed them and you build [their tombs]. ⁴⁹And because of this the wisdom of God said: ‘I will send prophets and apostles to them, and [some] of them they will kill, and persecute, ⁵⁰so that the blood of all the prophets shed from the foundation

of the world, shall be required from this generation, ⁵¹from the blood of Abel, to the blood of Zachariah, who perished between the altar and the house.' Yes, I say to you, it will be required of this generation. ⁵²Alas, for you, lawyers! because you have taken the key of knowledge; you entered not yourselves, and hindered those who were entering." ⁵³And as he went thence, the scribes and Pharisees began to urge and to question him guilefully about more things, watching to catch something from his mouth.

CHRIST CAUTIONS AGAINST HYPOCRISY.

Luke xii: 1-12. At that time the crowd having assembled by myriads, so that they trampled on each other, he began to say to his disciples: "First of all, keep yourselves from the Pharisees' leaven, which is hypocrisy. ²But there is nothing concealed which will not be revealed, nor secret, which will not be divulged. ³Therefore, what you have spoken in the dark will be heard in the light, and what you have whispered in inner chambers will be uttered publicly, on the house-tops. 'And I say to you, my friends, be not afraid of those who kill the body, and after this can do no more. ⁵But I will warn you whom you should fear. You should fear him who after he has killed, has authority to cast into Gehenna. Yes, I tell you, fear him. ⁶Are not five sparrows sold for two assarions? And yet, not one of them is forgotten in the presence of God. ⁷But even the hairs of your head have all been counted. Fear not, for you are more valuable than many sparrows. ⁸And I tell you, whoever shall acknowledge me in the presence of men, the Son of Man will acknowledge him in the presence of the angels of God. ⁹But he who has denied me in the presence of men, will be denied in the presence of God's

angels. ¹⁰And whoever shall speak a word against the Son of Man, it shall be forgiven him; but to him who blasphemes the Holy Spirit, it shall not be forgiven. ¹¹And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what you shall answer, or what you may say, ¹²for the Holy Spirit will teach you in that hour, what you ought to say."

CHRIST REFUSES TO BE JUDGE.

Luke xii: 13-14. And one of the crowd said to him: "Teacher, speak to my brother, to divide the inheritance with me." "But he said to him, "Man, who appointed me judge or divider over you?"

JESUS CONDEMNS WORLDLY-MINDEDNESS.

Luke xii: 15-34. And he said to them: "Watch and avoid all covetousness, for a man's life does not consist in the abundance of his possessions." ¹⁶And he spoke a parable to them, saying: "The farm of a certain rich man yielded plentifully. ¹⁷And he reasoned with himself, saying, 'What shall I do, because I have nowhere to gather my fruits?' ¹⁸And he said, 'I will do this: I will pull down my granaries, and build greater; and I will gather there all my wheat and my goods, ¹⁹and I will say to my life, Life, you have many good things, laid up for many years; rest, eat, drink, be glad.' ²⁰But *the Lord* said to him, "Foolish man; this night they will require your life of you; and whose shall be what you have prepared?' ²¹This is he who hoards treasures for himself, and is not rich towards God."

²²And he said to his disciples: "Therefore, I tell you, be not anxious for life, what you may eat, nor for your body, what you may wear; ²³for the life is more than food, and the body than clothing. ²⁴Mark well the ravens; for they

sow not, nor reap, have no storehouse nor granary, and God feeds them. How much more valuable are you than the birds. ²⁵And which of you by being anxious can add one span to his age? ²⁶If, then, you cannot do the least, why are you anxious concerning the remainder? ²⁷Mark well the lilies, how they grow; they labor not, nor spin, but I tell you [that] not even Solomon, in all his glory, was clothed like one of these. ²⁸And if God so clothes the grass of the field, existing to-day, and cast into an oven to-morrow, how much more you, O, weak of faith! ²⁹And seek not what you shall eat, and what you shall drink, and be not anxious. ³⁰For all these things do the nations of the world seek, and your Father knows that you have need of these things. ³¹But seek the reign of God, and these shall be added to you. ³²Fear not, little flock, for the Father was pleased to give you the reign. ³³Sell your possessions and give in charity; make for yourselves purses that do not grow old, a treasure exhaustless in the heavens, where thief does not approach, nor moth destroy. ³⁴For where your treasure is, there will your heart be also."

JESUS EXHORTS TO FIDELITY.

Luke xii: 35-59, and xiii: 1-9. "Let your loins be girded, and your lamps burning. ³⁶And be like men looking for their master, when he shall return from the nuptial feast; that when he comes and knocks it may immediately open to him. ³⁷Happy are those slaves who, when their master comes, he shall find watching. Truly I tell you that he will gird himself and cause them to recline, and he will come near and minister to them. ³⁸And if he comes in the second or the third watch, and finds [them] thus, happy are they. ³⁹But take note of this: had the householder known in what hour the thief would come, he would have watched, and would not

have permitted him to dig through into his house. ⁴⁰Be you also prepared, because in the hour you think not, the Son of Man comes." ⁴¹And Peter said, "Master, do you tell this parable to us, or to all?" ⁴²And the Master said, "Who then is the faithful, the prudent servant, whom the master *made* ruler over his domestics, to dispense the proper portion of food in its season? ⁴³Happy that slave, whom his master at his coming, shall find thus employed; ⁴⁴truly I tell you that he will appoint him over all his possessions. ⁴⁵But if that slave shall say in his heart, 'My master delays to come,' and shall begin to beat the men-servants, and the maid-servants, and to eat, and drink, and be drunken; ⁴⁶the master of that slave shall come in a day when he does not expect him, and at an hour of which he is not aware, and shall cut him asunder, and appoint his part with the unfaithful; ⁴⁷and that slave who knew his master's will, and was not prepared, and did not according to his will, shall be beaten with many [stripes]; ⁴⁸but he who was ignorant and did things deserving stripes, shall be beaten with few. And from him to whom much is given, much will be required; and to whom much has been entrusted, of him the more will they exact. ⁴⁹I came to cast fire into the earth, and what will I if it were already kindled? ⁵⁰But I have an immersion to be immersed with; and how am I distressed till it be accomplished. ⁵¹Do you think I came to give peace to the earth? I tell you, no, but rather discord. ⁵²For from now five in one house shall be separated, three against two, and two against three; they shall be separated, ⁵³father against son, and son against father; *and* mother against daughter, and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law."

⁵⁴And he said also to the crowds, "When you see a cloud

rising in the west, you say at once, ‘A shower comes,’ and so it occurs. ⁵⁵And when a south wind blows, you say, ‘There comes burning heat,’ and it occurs. ⁵⁶Hypocrites! you know how to explain the aspect of the earth, and the heaven, but how is it that you *can* not explain this season? ⁵⁷And why, even of yourselves, do you not judge what is right? ⁵⁸For when you go with your legal opponent before a magistrate, labor on the road to be released from him, lest he drag you to the judge, and the judge deliver you to the exactor, and the exactor cast you into prison. ⁵⁹I say to you, you will by no means be released thence, till you have paid the last lepton.”

Luke xiii: 1-9. And at that time some were present who informed him concerning the Galileans, whose blood Pilate mingled with their sacrifices. ²And he answered and said to them: “Do you suppose that those Galileans were sinners above all the [other] Galileans, because they have suffered these things? ³I tell you, no, but unless you reform, you will all perish in like manner. ⁴Or those eighteen on whom fell the tower in Siloam, and killed them; do you suppose that they were debtors above all those men dwelling in Jerusalem? ⁵I tell you, no, but unless you reform, you will all perish in like manner.”

LUKE xiii: 1-5. Many readers of the Bible suppose that the word perish always relates to the immortal soul, and that it means to suffer torment without end. But it is only necessary to consult the language to perceive that Jesus was referring to nothing of the sort. There were “some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices,” and of a certain eighteen “upon whom the tower of Siloam fell, and slew them.” “Think ye that they were sinners above all men that dwell in Jerusalem? I tell you, nay; but except ye repent ye shall all likewise perish.” That is, be slain as they were. No better explanation of these words can be given than in the language of commentators.

Says Dr. Clarke (Methodist): “‘Ye shall all likewise perish.’ In a like way, in the same manner. This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, etc., *who*

‘And he spoke this parable: “A certain man had a fig-tree planted in his vineyard, and came seeking fruit on it, and found none. ‘And he said to the vine-dresser, ‘Behold, I come these three years seeking fruit on this fig-tree, and find none; cut it down; why does it even render the place useless?’ ‘And he answered and said to him, ‘Master, leave it this year, also, till I dig about it, ‘and manure it, and perhaps it may bear fruit after that; but, if not, you may cut it down.’ ”

THE PARABLE OF THE SOWER.

Matthew xiii: 1-9. On that day Jesus departed from the house, and sat by the lake-side. ²And great crowds were gathered about him, so that he entered a boat, and was seated; and all the crowd stood on the beach. ³And he discoursed to them much, in parables, saying: “Behold, the sower went out to sow, ⁴and, in sowing, some [seeds] fell on the path, and the birds came and ate them; ⁵and others fell on the ledgy ground, where they had not much soil, and immediately sprang up through not having depth of earth. ⁶And the sun having arisen, they were scorched, and from lack of root, withered away. ⁷And others fell among the acan-

were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses and temple.”

“The word *likewise* here means not *also*, but *in like manner*. Such is the import of the original. Because the words *repent* and *perish* are here used, many honest Christians have vainly imagined that our Lord referred to a state of endless misery. You shall all be destroyed in a similar manner. Here he had reference, no doubt, to the calamities that were coming upon them, when thousands of the people perished. Perhaps there was never any reproof more delicate, and yet more severe, than this. They came to him, believing that these men who had perished were peculiarly wicked. Jesus did not tell them that *they* were as bad as the Galileans, but he left them to infer it; for if they did not repent, they must soon likewise be destroyed. This was remarkably fulfilled. Many of the Jews were slain in the temple; many while offering sacrifice; thousands perished in a way very similar to the Galileans.”—*Barnes*.

thuses, and the acanthuses sprang up, and choked them. ⁸And others fell on good earth, and bore fruit, the one a hundred, the other sixty, the other thirty [fold]. ⁹Let him who has ears hear."

Mark iv: 1-9. And again he began to teach by the lake-side; and a great crowd was assembled about him, so that he entered the boat, and sat on the lake; and all the crowd was on the shore, by the lake. ²And he taught them many things in parables, and in his teaching said to them, ³"Hearken! behold, forth went the sower to sow. ⁴And in the sowing it occurred that some [seed] fell in the path, and the birds came and ate it. ⁵And other [seed] fell on the ledgy [ground] where it had not much earth, and it immediately sprang up, because it had not much earth; ⁶and when the sun had arisen it was scorched, and it withered, because it had no root. ⁷And other [seed] fell among acanthuses, and the acanthuses grew, and choked it, and it bore no fruit. ⁸And some fell into the good earth and yielded fruit; springing up and increasing, it bore thirty, sixty and a hundred [fold]." ⁹And he said, "He who has ears to hear, let him hear."

Luke viii: 4-8. And when a great crowd had assembled, they gathered to him from every city; and he spoke in a parable: ⁵"The sower went out to sow his seed, and in sowing it, some fell in the path, and it was trodden down, and the birds of the heaven ate it. ⁶And another fell on the ledge, and it sprang up, and having no moisture, was soon withered. ⁷And another fell among the acanthuses, and springing up with the acanthuses, they choked it. ⁸And another fell into the good ground, and springing up, yielded a hundred fold." And having said these things he cried, "He that has ears to hear, let him hear."

WHY JESUS TAUGHT IN PARABLES.

Matthew xiii: 10-17. And the disciples came, and said to him: "Why do you speak to them in parables?" ¹¹And he answered, and said to them: "Because it is given to you to know the secrets of the reign of the heavens; but it is not given to them. ¹²For, whoever has, to him will be given, and he shall be gifted with abundance; but whoever has not, even what he has shall be taken from him. ¹³Therefore, I speak to them in parables, for seeing, they see not, and hearing, they hear not, neither do they understand. ¹⁴And by them the prophecy of Isaiah is fulfilled, which says:

'By hearing you will hear, and not understand,
And seeing you will see, without perceiving;
¹⁵For this people's heart has grown gross,
And they hear stupidly with their ears,
And they shut their eyes,
Lest they should perceive with their eyes,
And hear with their ears,
And understand with their hearts,
And retrace their steps,
And I should heal them.'

¹⁶"But happy your eyes, for they see, and your ears, for they hear. ¹⁷Truly I say to you, that many prophets and righteous men have desired to see what you see, and have not seen, and to hear what you hear, and have not heard.

Mark iv: 10-12. And when he was alone, those about him, with the twelve, asked him as to the parables. ¹¹And he said to them, "The secret of the reign of God is given to you to know; but to those outside all things are done in parables; ¹²that looking they may look, and not see, and hearing they may hear, and not understand; lest they should turn, and it should be forgiven them,"

THE PARABLE OF THE SOWER EXPLAINED.

Luke viii: 9-18. And his disciples asked him: "What might this parable mean?" ¹⁰And he said, "To you it is given to know the secrets of the reign of God; but to the others in parables; that seeing they may not see, and hearing they *may hear*, and not understand. ¹¹Now the parable is this: The seed is the word of God. ¹²And those by the path are they that have heard; then comes the accuser, and takes away the word from their heart, so that they may not believe and be saved. ¹³And those on the ledge [are] they who when they hear, receive the word *of God* with joy; these have no root; they believe for a season, and in a season of trial fall away. ¹⁴And that which fell among the acanthuses, these are they that have heard, and as they go forth, are choked by cares, and riches, and pleasures of life, and bring no fruit to maturity. ¹⁵And that in the good ground are those [who] having heard the word, retain it in an honest and good heart, and bear fruit with perseverance. ¹⁶And no man who has lighted a lamp, covers it with a measure, or places it beneath a couch, but puts it on a candelabrum, that those who enter may see the light. ¹⁷For there is nothing hid that will not be made manifest; nor concealed that will not be revealed, and come to light. ¹⁸Take heed, then, how you hear, for to him who has will be given; and whoever has not, even what he seems to have will be taken from him."

Mark iv: 13-25. And he said to them: "Do you not know this parable? And how will you comprehend all the parables? ¹⁴The sower sows the word, ¹⁵ and these are they, where the word is sown by the path, and when they have heard, the

LUKE viii: 16. "That those coming in may see the light," is not found in the oldest MSS.

adversary immediately comes, and takes the word that was sown in them. ¹⁶And these are those sown in the ledgy ground; who, when they hear the word, receive it immediately with delight, ¹⁷and having no root in themselves, they are but transitory; then trial, or persecution occurring, on account of the word, they are immediately offended. ¹⁸And others are those sown among the acanthuses; these are they hearing the word, ¹⁹and the anxieties of the æon, and the delusion of wealth, and strong desires for other things, enter, and choke the word, and it becomes unproductive. ²⁰And these are those sown upon the good earth; such as hear and accept the word, and bear fruit; one thirty, one sixty, and one a hundred [fold]." ²¹And he said to them, "Is the lamp brought that it may be placed under the modius, or under the couch, [and] not placed on the candelabrum? ²²For nothing is hidden except that it should be manifested, nor concealed, but that it should be revealed. ²³If any man has ears to hear, let him hear." ²⁴And he said to them, "Take heed what you hear; with what measure you measure, it shall be measured to you; and more shall be added to you; ²⁵for whoever has, to him shall be given; and even what he has shall be taken from him who has not."

Matthew xiii: 18-23. "Hear, therefore, the parable of the sower: ¹⁹Everyone that hears the word of the reign, and does not understand it, the evil comes and snatches that away which was sown in his heart; this is that sown on the path. ²⁰And he that was sown on the ledgy ground, is he that hears

MATT. xiii: 19. The same form of speech occurs here, that is found in the Lord's Prayer, *ho poneros* (the evil); "the evil comes and snatches that sown in his heart." Evil may be understood here as personified ("the evil"), or we may add the word "thought," "temptation," "purpose," "inducement." Almost any word is better than "*one*," supplied by the authors of R. V. It is neither expressed nor implied in the original.

the word, and immediately receives it with delight, ²¹but has no root in himself, and so is transient; affliction and persecution arise, through the word, and he is immediately offended. ²²He that is sown among the acanthuses is the one that hears the word, and the care of the æon, and the delusion of riches, choke the word, and it becomes unfruitful. ²³But he that is sown on good earth is he that hears the word, and understands it; who really bears fruit, and yields, the one a hundred, the other sixty, the other thirty [fold].”

SEVERAL PARABLES.

Matthew xiii: 24-53. He propounded another parable to them, saying, “The heavenly reign may be compared to a man who sowed good seed in his field; ²⁵and while men slept,

MATT. xiii: 25. *Sowed darnel.* The sense here is sowed over again. *Epe-speiren*, Matt. xiii: 39. Morison says: “The harvest is the end of the world æon,—age or dispensation,—referring, not to the outward universe, but in this case including our earthly discipline and experience. The harvest is the consummation of the æon, the age, or dispensation in which we now live, and our consequent entrance on another, and (with the faithful) higher age or dispensation. *Aiōn*, as applied to the Jews, includes everything relating to their condition and experience under the Mosaic dispensation, and the consummation of the æon,—the end of the world,—to them was the overthrow of the Jewish polity at the destruction of Jerusalem in the year 70, and the consequent advent of a new æon,—the coming of the Son of Man,—in the establishment of the Christian religion, which was the fulfilment or consummation of the Jewish dispensation. But in its wider application, as in the passage before us, æon refers to our whole earthly dispensation and experience, and includes everything that may act upon us in this life. The consummation of the æon or end of the world, means the consummation of our earthly life, whether for good or for evil. But on leaving this æon, we enter into another, and the adjective, *æonian*, which is translated *eternal* and *everlasting* (Matt. xxv: 46), is borrowed from the next æon, and is applied to qualities and conditions, which, whether for weal or woe, shall belong to us in that more advanced stage of our existence. “*Eternal life*” is the blessedness which belongs to that condition of our being, and which, in its elementary principles, as Jesus has said (John vi: 47), may begin within us now; and *eternal* (not everlasting, for the idea of time is not included in the word),—“*eternal punishment*” is the sorrow and anguish which shall belong to those who enter unprepared into that more advanced æon, or stage of existence, and which, in its elementary principles, may begin within us now.”

his enemy came, and sowed darnel among the wheat, and went away. ²⁶And when the blade came up and yielded fruit, the darnel also appeared, ²⁷and the slaves of the householder came to him, and said, ‘Master, did you not sow good seed in your field? Whence, then, has it the darnel?’ ²⁸And he said to them, ‘An enemy has done this.’ And they say to him, ‘Do you wish, then, that we should gather them?’ ²⁹And he says, ‘No, lest in gathering the darnel, you should uproot the wheat with them. ³⁰Leave them both to grow together until harvest, and in harvest-time, I will say to the harvesters, ‘Gather the darnel, first, and bind them in bundles to burn, but gather the wheat in my granary.’ ”

³¹Another parable he propounded to them, saying, “The heavenly reign is like a mustard-grain, which a man took and sowed in his field; ³²which, indeed, is less than all other seeds, but when grown it is greater than [other] herbs, and becomes a tree, so that the birds of the heaven come, and nest in its branches.”

³³Another parable he spoke to them, saying, “The reign of the heavens resembles leaven, which a woman took and hid in three measures of meal, till the whole was leavened.”

³⁴Jesus spoke all these [words] to the crowds in parables; and without a parable he spoke nothing to them, ³⁵that the word spoken through Isaiah, the prophet, might be fulfilled, which says:

“I will open my mouth in parables;

I will reveal things concealed from the beginning.”

³⁶Then he left the crowds, and entered into the house, and his disciples came to him, saying, “Explain to us the parable

MATT. xiii: 33. The universal prevalence of the kingdom of Heaven is set forth here under the symbol of leaven. It is deposited in the world, and is destined to transform all to its own likeness.

of the darnel of the field." And he answered, and said,
³⁷ "He that sows good seed is the Son of Man; ³⁸the field is
 the world; the good seed are the sons of the reign, and the
 darnel are the sons of the evil; ³⁹and the enemy that sowed
 them is the accuser; and the harvest is the consummation of
 the æon; and the harvesters are the messengers. ⁴⁰As there-
 fore the darnel is gathered and burned in fire, so will it be

MATT. xiii: 39. Says Paige: "*The reapers are the angels.* The word *angel* by no means invariably denotes a superhuman being. In the Jewish phraseology, this name is given to any being or to any thing which is made instrumental in the accomplishment of the divine purposes. Thus the *angels* of the churches are addressed (Rev. chs. ii: iii:), where the bishops or ministers of those churches are doubtless intended. Thus also the elements appear sometimes to be denoted (Ps. civ: 4; Heb. i: 7). Often is this name applied to the instruments by which temporal calamities are brought upon men. (Matt. xvi: 27-28, xxiv: 30-34, xxv: 31. See also Matt. xxii: 7). The ministration of angels is so frequently and almost uniformly connected with that signal judgment which was then impending over the Jewish nation, styled 'the wrath to come,' 'the days of vengeance,' a time of unparalleled 'tribulation,' that there can scarcely be a doubt that a reference is here made to the same event. 'The angels, being *ministers of God* in executing his judgments on nations, this remarkable vengeance on the Jews may be well here, and is elsewhere fitly expressed by his *coming* or revealing himself *with* or *by* his angels. So Matt. xvi: 27, and often elsewhere,—*Hammond*, note on 2 Thess. i: 7. At this time, called the harvest, the angels, or the instruments used by heaven for the accomplishment of its purposes, should make an appropriate separation between the wheat and tares, or the true and false professors of Christianity, and dispose of them according to the divine will."

MATT. xiii: 40, 43. The E. V. translates *sunteleia aiōnos*, "end of the world," but the literal rendering is "consummation of the age" [æon.] This fact is stated in the margin of R. V. Dr. Wakefield thus comments: "The harvest is the conclusion of this age, and the reapers are the messengers; as therefore the weeds are picked out and burned up with a fire, so shall it also be in the conclusion of this age." Dr. A. Clarke renders end of the world (vs. 19, 43), "end of the age—Jewish polity." So also Dr. Macknight. Dr. Campbell translates it the "conclusion of the state." Bishop Pearce says, on verse 40: "End of this world; rather end of this age, viz.: that of the Jewish dispensation." And Dr. Hammond translates it, "conclusion of this age."

The end of the material world is never taught in the Bible. We have no Scriptural evidence that the earth will ever be destroyed. The word is *aiōn*, age, and not *kosmos*, world. The phrase only occurs seven times in the whole Bible, and that in three books, all in the New Testament. (Matt. xiii: 40, 49, xxiv: 3, xxviii: 20; Heb. ix: 26; and a similar one in 1 Cor. x: 11.)

In Matt. xiii: 36-42, "the field is the world" (*kosmos*), but "the harvest is

in the consummation of the æon. "The Son of Man will send forth the messengers, and they shall gather out of his reign all things that offend, and those that do injustice; "and they

the end of the *age*" (*aiōn*); that is, the end of the Jewish dispensation. But one passage need be consulted to learn when that event was to occur. Jesus told his disciples when they asked (Matt. xxiv: 3) "What shall be the sign of the end of the æon" (Matt. xxiv: 34), "This generation shall not pass till all these things be fulfilled." It had almost arrived, a little later, when Paul said (Heb. ix: 26), "But now once in the *end of the ages* hath he put away sin by the sacrifice of himself." "The end of the world" in all cases in E. V., means the end of the age, or epoch, then transpiring, that is, the Jewish dispensation.

This is a description of the then approaching conclusion of the Jewish age, or epoch, when God's messengers would execute his will, and destroy his enemies, by casting them into that furnace of fire (Gehenna) whose smoke was darkening the sky of all beholders. The phrase "furnace of fire," occurs in these passages in the Old Testament:

Deut. iv: 20: "But the Lord hath taken you, and brought you forth out of the iron *furnace*, even out of Egypt." 1 Kings viii: 51: "For they be thy people, and thine inheritance which thou broughtest forth out of Egypt, from the midst of the *furnace* of iron." Jer. xi: 4: "Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron *furnace*." Isa. xxxi: 9: "Saith the Lord, whose fire is in Zion, and his *furnace* in Jerusalem." Isa. xlvi: 10: "Behold I have refined thee, but not with silver; I have chosen thee in the *furnace* of affliction." Ezek. xxii: 18-21: "Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the *furnace*; they are even the dross of silver. Therefore, thus saith the Lord God: Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the *furnace*, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you."

The Savior had this usage in his mind, and conveyed the same thought, namely, the approaching woes on his country and race, in the only places where we find the same language in the New Testament.

Matt. xiii: 41, 42: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a *furnace of fire*; there shall be wailing and gnashing of teeth." Verse 50: "And shall cast them into the *furnace of fire*; there shall be wailing and gnashing of teeth."

It is nowhere said that God has a furnace in eternity, in which to burn souls. His furnace was in Jerusalem (Isa. xxxi: 9.) At the end of that age (*aiōn*), Jesus said: "The Son of Man shall send forth his angels (messengers), and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." This was all fulfilled when Jerusalem was destroyed.

will cast them into the fiery furnace; there will be the weeping and the gnashing of the teeth. ⁴³Then the righteous shall shine forth as the sun, in their Father's reign. He who has ears let him hear.

“⁴⁴The heavenly reign resembles a treasure hidden in the field, which a man, finding, conceals, and for joy thereof, goes and sells all he has, and buys that field.

“⁴⁵Again, the heavenly reign resembles a pearl of great value, which a merchant, seeking precious pearls, ⁴⁶found, and went and sold all that he had, and bought it.

“⁴⁷Again, the heavenly reign resembles a seine, cast into the lake, and that gathers together of every kind; ⁴⁸which, when it is full, drawing it to the beach, and sitting down, they collect the good into vessels, and the bad they reject. ⁴⁹So will it be in the consummation of the æon; the messengers will go forth, and will separate the evil from among the just; ⁵⁰and they will cast them into the fiery furnace; there will be the weeping and the gnashing of the teeth.

“⁵¹Have you understood all these things?” They said to him, “Yes.” ⁵²He then said to them, “Therefore every scribe disciplined in the heavenly reign, resembles a man who is a

MATT. xiii: 47-50. The proof that the kingdom of heaven is not the perfect state hereafter, but that it is in this world, is found in this passage, as well as elsewhere. It contains all kinds,—good and bad. There was a sifting and separation soon after this prediction was uttered. The reign of heaven is Christ's rule among men, his church. It is a net which catches good and bad, and at the end of that age, so often referred to, when severe judgments were to come, the angels, or messengers to execute God's judgments, would separate Christians from others, and the bad were to suffer in the furnace of fire, the burning city, and perish in Gehenna.

Dr. Clarke says: “It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city; and had he persevered in the siege, he would have rendered himself master of it; but when he, unexpectedly and unaccountably, raised the siege, the Christians took that opportunity to escape.”

This language has sole reference to the remarkable trials through which the early Christians were about to pass, when Jerusalem was destroyed, and the Christian religion was fairly established on the ruins of the Jewish Church.

householder, who brings new and old things out of his treasury.” ⁵³And it occurred when Jesus had finished these parables he departed thence.

Mark iv: 26-34. And he said, “Thus is the reign of God, as if a man should cast seed on the earth, ²⁷and should sleep and wake, night and day; and the seed should sprout, and grow, he knows not how. ²⁸The earth yields spontaneously—first a blade, then an ear, then full grain in the ear. ²⁹But when the fruit is matured, immediately he sends forth the sickle, for the harvest is ready.” ³⁰And he said, “How may we compare the reign of God, or, by what parable may we illustrate it? ³¹To a grain of mustard, which, when sown in the earth, is less than all the [other] seeds that are on the earth; ³²and when it is sown, it grows up, and becomes greater than all [other] herbs, and produces great branches, so that under its shadow the birds of the heaven have shelter.” ³³And with many such parables he spoke the word to them, even as they were able to hear it. ³⁴And without a parable he spoke not to them; but privately he explained all things to his own disciples.

JESUS CALMS THE TEMPEST.

Matthew viii: 18-27. And when Jesus saw great multitudes about him, he gave orders to depart to the opposite side. ¹⁹And one scribe came and said to him, “Teacher, I will follow you wherever you go.” And Jesus said to him, ²⁰“The foxes have burrows, and the birds of the heaven resting places, but the Son of Man has not where he may recline his head.” ²¹And another of the disciples said to him, “Master, first permit me to go and bury my father.” ²²But Jesus

MATT. viii: 22. “The dead.” Prof. Paspatis, of Athens, says “the dead” first used here denotes the warden or the sexton.

says to him, "Follow me, and leave the dead to bury their own dead." ²³And when he entered the boat his disciples followed him. ²⁴And behold, a great tempest arose on the lake, so that the boat was overwhelmed by the billows; but he was asleep. ²⁵And they came to him, and awoke him, saying, "Save, Master! We perish!" ²⁶And he said to them, "Why are you fearful? O you of little faith!" Then he arose, and rebuked the winds, and the lake, and there was a great calm. And the men were astonished, saying, "²⁷What is this man? Even the winds and the lake hearken to him."

Luke viii: 22-25. And it occurred on one of those days, that he went into a boat, and his disciples, and he said to them, "Let us cross over to the opposite side of the lake." And they launched forth; ²³and as they sailed, he fell asleep, and there came down a hurricane on the lake, and they were swamping, and were in jeopardy. ²⁴And they came and awoke him, saying, "Master, Master, we are perishing!" and he arose, and rebuked the wind, and the surging of the water, and they ceased, and there was a calm. ²⁵And he said to them, "Where [is] your faith?" And they feared and wondered, saying to each other, "Who then is this, that commands even the winds and the water, and they obey him?"

Luke ix: 57-62. And as they were traveling on the road, one said to him, "Wherever you go I will follow you." ⁵⁸And Jesus said to him, "The foxes have burrows, and the birds of the heaven resting places, but the Son of Man has not where he may recline his head." ⁵⁹And he said to another, "Follow me." But he said, "Master, permit me first to go and bury my father." ⁶⁰But he said to him, "Leave the dead to bury their own dead, but you go and

MATT. viii: 24. "Overwhelmed, engulfed, submerged."

publish the reign of God.” ⁶¹And another also said, “I will follow you, Master, but permit me first to say good-by to my family.” ⁶²But Jesus said to him, “No man having put his hand to the plow, and looking back, is fit for the reign of God.”

Mark iv: 35-41. And on the evening of that day he said to them, “Let us cross to the opposite shore.” ³⁶And leaving the crowd they took him as he was, in the boat. And other small boats were with him. ³⁷And a hurricane arose, and the waves dashed into the boat, so that the boat was already filling. ³⁸And he was in the stern, sleeping on the cushion; and they awoke him, and said to him, “Teacher, does it not concern you that we perish?” ³⁹And he awoke, and rebuked the wind, and said to the lake, “Be silent, be quiet.” And the wind lulled, and there was a great calm. ⁴⁰And he said to them, “Why are you so timid? Have you not yet faith?” ⁴¹And they were afraid with a great fear, and said to each other, “Who then is this, that even the wind and the lake hearken to him?”

JESUS HEALS THE GERASENE.

Luke viii: 26-39. And they sailed to the region of the Gerasenes, which is opposite Galilee. ²⁷And on landing a certain man of the city who had demons, met him; and for a long time he had worn no clothes, nor remained in [any] house, but in the tombs. ²⁸And when he saw Jesus he bowed before him, and said with a loud voice, “What have you to do with me, Jesus, son of the highest God? I beseech you, do not torment me.” ²⁹For he had commanded the impure spirit to come out of the man; for it had for a long time seized him; and he was bound with chains and fetters, being guarded; and breaking the bands he was driven into the deserts by the demon. ³⁰And Jesus asked him, “What is your name?”

And he said "Legion," for many demons had entered into him. ³¹And they besought him that he would not command them to go out into the abyss. ³²Now there was a herd of many swine, feeding in the mountain; and they besought him to permit them to enter them, and he permitted them. ³³And the demons having gone out from the man, entered the swine, and the herd rushed down the precipice, into the lake, and were drowned. ³⁴And the herders seeing what had been done, fled, and reported in the city, ³⁵and in the country, what had been done, and they came out to see what had been done; and came to Jesus, and found the man from whom the demons had gone out, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. ³⁶And those who saw it, reported, saying that the demoniac was saved. ³⁷And the entire multitude of the surrounding country of the Gerasenes desired him to depart from them, for they were seized with great fear. And he entered a boat and returned. ³⁸And the man from whom the demons had gone out, begged to be with him. But he dismissed him, saying, ³⁹"Return to your house and relate how much God has done for you." And he went away, publishing through the whole city how much Jesus had done for him.

Mark v: 1-20. And they reached the opposite shore of the lake, in the region of the Gerasenes. ²And having come out of the boat, a man with an impure spirit met him, coming out of the tombs, ³who had his residence in the tombs, and no one could bind him, even with a chain; ⁴for he had been bound with manacles and chains repeatedly, and the chains had been wrenched off by him, and the manacles broken, and no one was able to subdue him. ⁵And he was continually crying out in the tombs, and in the mountains, night and day, and gashing himself with stones. ⁶And when

he saw Jesus from a distance, he ran and rendered homage to him, and cried out with a loud voice, "What have you to do with me, Jesus, 'son of the highest God? I implore you, by God, not to torment me." ⁸For he had said to him, "Impure spirit, come out of the man!" ⁹And he asked him, "What is your name?" And he said to him, "My name is Legion, for we are many." ¹⁰And he besought him much, that he would not send him them out of the country. "Now there was a great herd of swine feeding near the mountain. ¹²And they besought him saying, "Send us into the swine, that we may go into them." ¹³And he gave them leave. And the impure spirits, having come out, entered the swine, and the drove rushed down the precipice into the lake, about two thousand, and were drowned in the lake. ¹⁴Then the herders fled and reported it in the city, and in the country. And they came to see what had occurred. ¹⁵And they came to Jesus and beheld the demoniac who had been possessed by the legion, clothed, and sitting in his right mind; and they were afraid. ¹⁶And those who saw, related what had occurred to the demoniac, and concerning the swine. ¹⁷And they began to entreat him to depart from their coasts. ¹⁸And when he went into the boat, he who had been a demoniac entreated him that he might continue with him; ¹⁹and he did not permit him, but said to him, "Go home to your friends and relate to them how much the Lord has pitied you and done for you." ²⁰And he went and began to publish in Dekapolis, how much Jesus had done for him; and all men were astonished.

Matthew viii: 28-34. And when *they were* at the opposite shore, in the region of the Gadarenes, two demoniacs met him, coming forth out of the tombs, so very fierce that no one could pass along that road. ²⁹And behold, they cried out, saying, "What have you to do with us, Son of God? Do you come here to *destroy* us before the time?" ³⁰Now

at a distance there was a herd of many swine, feeding. ³¹And the demons implored him, saying, "If you exorcise us, send us forth into the herd of swine." ³²And he said to them, "Go;" and they went out, and went into the swine, and behold, the whole herd rushed down the precipice, into the lake, and perished in the waters. ³³And the herdsmen fled, and departed into the city, and related all concerning the demoniacs. ³⁴And behold, the entire city went out to meet Jesus; and when they saw him, they entreated that he would depart from their borders.

JESUS DINES WITH MATTHEW.

Matthew ix: 10-17. And it occurred as he reclined [at table], in the house, that, behold, many tax-collectors and sinners came and reclined with Jesus and his disciples. ¹¹And the Pharisees observed [this] and said to his disciples, "Why does your teacher eat with tax-collectors, and sinners?" ¹²And when he heard, he said, "They who are strong do not need *physicians*, but they who are ill. ¹³But go and learn what this is:

"‘I desire mercy and not sacrifice;’

"‘For I came to call sinners, not just persons.’" ¹⁴Then John's disciples came to him, saying, "Why do we and the Pharisees fast, but your disciples fast not?" ¹⁵And Jesus said to them, "The sons of the bride-chamber cannot mourn while the bridegroom is with them, but days will come when the bridegroom will be taken from them, and then shall they fast. ¹⁶No one puts a patch of unfulled cloth on an old mantle; for the patch would rend the mantle, and the rent becomes worse. ¹⁷Nor do they put new wine into old wine-skins,

MATT. ix: 16. New or unfulled cloth, sewed into an old garment, would shrink, and tear the garment.

MATT. ix: 17. Skins. Wine was kept in the skins of animals, which, when

else the skins burst, and the wine is spilled, and the skins are destroyed, but new wine *must be put* into fresh skins, and both are preserved.”

Luke v: 29-39. And Levi made a great feast for him, in his house, and there was a great crowd of tax-collectors, and others who were reclining with them. ³⁰But the Pharisees and their scribes complained to his disciples, saying, “Why do you eat and drink with tax-collectors and sinners?” ³¹And Jesus answered, and said to them, “Those who are whole have no need of a physician, but those who are sick. ³²I have not come to call [the] just but [the] ungodly to reformation.” ³³And they said to him, “John’s disciples fast, and make frequent prayers; and in like manner those of the Pharisees; but yours eat and drink.” ³⁴And Jesus said to them, “Can the sons of the bridal-chamber fast while the bridegroom is with them? ³⁵But days will come when the bridegroom will be taken from them, and then will they fast.”

³⁶*In those days* he spoke a parable unto them, “No man rends a patch from a new mantle, and puts it on an old mantle, else the new will make a rent, and that from the new will not match with the old. ³⁷And no one puts new wine into old wine-skins; else the new wine will burst the skins, and itself be spilled, and the skins destroyed. ³⁸But *they put* new wine into new wine-skins. ³⁹No one having drunk old [wine] desires new, for he says ‘The old is better.’ ”

Mark ii: 15-22. And it occurred while he reclined [at table] in his house, many tax-collectors and sinners came also, and reclined with Jesus and his disciples, for they were many, and *there* followed him also, *scribes of the Pharisees*. ¹⁶And when they saw him eating with the tax-collectors and sinners,

new, were strong, but when old, were liable to burst from the fermentation of the wine.

they said to his disciples, "*How* is it that *your Master eats* with tax-collectors and sinners?" ¹⁷And when Jesus heard it, he said to them, "The strong have no need of a physician, but the sick. I came not to call [the] righteous, but sinners." ¹⁸And John's disciples and the Pharisees were fasting, and they came, and said to him, "Why do John's disciples, and the Pharisees' disciples fast, but your disciples fast not?" ¹⁹And Jesus replied, "Can the sons of the bride-chamber fast while the bridegroom is with them? They cannot fast as long as they have the bridegroom with them. ²⁰But days will come when the bridegroom will be taken from them; and then, in that day, they will fast. ²¹No one sews a patch of unfulled cloth on an old mantle; if so the patch of new tears away the old, and a worse rent is made. ²²And no one puts new wine into old wine-skins; if so the wine will burst the skins, and the wine will perish, and the skins; but new wine into new wine-skins."

JAIRUS'S DAUGHTER AND THE INFIRM WOMAN HEALED.

Matthew ix: 1, and 18-26. And stepping into a boat he crossed, and came to his fatherland. * * * *

¹⁸While he spoke these things to them, behold, a certain ruler came, and bowed down to him, saying, "My daughter is now dead, but come, lay your hand upon her, and she will live."

¹⁹And Jesus arose with his disciples, and followed him.

²⁰And behold, a woman who had a hemorrhage twelve years, approached behind, and touched the fringe of his mantle, for she said within herself, ²¹"If I may but touch his mantle, I shall be saved."

²²But *he*, turning, and seeing her, said "Take courage, daughter, your faith has saved you." And the woman was saved from that hour. ²³And Jesus came into the ruler's house, and saw the flute-players and the crowd making a noise, ²⁴and said, "Withdraw, for the girl is not

dead, but asleep." And they derided him, *knowing she was dead*. ²⁵But when the crowd was excluded, he entered, and grasped her hand, and the girl was raised. ²⁶And the fame of this went out into all that land.

Luke viii: 40-56. And as Jesus returned, the crowd gladly received him, for all were waiting for him. ⁴¹And behold, a man came, whose name was Jairus, and he was a ruler of the synagogue; and falling at Jesus' feet he entreated him to come into his house; ⁴²for he had an only daughter, about twelve years of age, and she was dying. And as he went, the crowds pressed on him. ⁴³And a woman having had a hemorrhage for twelve years, and could not be cured by any one, ⁴⁴coming up behind, touched the fringe of his mantle, and immediately the hemorrhage was stanch'd. ⁴⁵And Jesus said, "Who touched me?" And when all denied it, Peter said, "Master, the crowds press, and jostle you." ⁴⁶But Jesus said, "Some one touched me; for I knew power had gone out from me." ⁴⁷And the woman, seeing that she had not escaped observation, came trembling, and falling down, related before all the people why she touched him, and how she was immediately cured. ⁴⁸And he said to her, "Daughter, your faith has saved you; go in peace." ⁴⁹While he was yet speaking, some one came from the synagogue-ruler's [house], saying, "Your daughter is dead, worry the teacher *no more*." ⁵⁰But Jesus hearing it, said to him, "Fear not, only believe, and she shall be saved." ⁵¹And coming into the house he permitted no one to go in with him, except Peter, and John, and Jacob, and the father and mother of the maid. ⁵²And all were weeping and lamenting her. But he said, "Weep not; for she is not dead, but sleeps." ⁵³And

LUKE viii: 49. "The curious word *skulle*, something like our 'worry', or 'bother,' is used here, and here alone (except in Luke vii: 6), by both Mark and Luke."

they ridiculed him, knowing she was dead. ⁵⁴But he, grasping her hand, called out, saying, "Maid, arise!" ⁵⁵And her spirit returned, and she rose immediately, and he ordered them to give her food. ⁵⁶And her parents were astonished; but he charged them to tell no one what had been done.

Mark v: 21-43. And when Jesus had recrossed to the opposite side in a boat, a great crowd was gathered to him, and he was by the lake-side. ²²And one of the synagogue-rulers, named Jairus, came, and seeing him, he falls at his feet, ²³and earnestly solicits him, saying, "My little daughter is in the last extremity; come, place your hands on her, so that she may be saved, and live." ²⁴And he went with him, and a great crowd followed, and they pressed on him, ²⁵and a woman who had a hemorrhage for twelve years, ²⁶and had suffered many things, under many physicians, and spent all her property, and had not been benefited, but had become worse, ²⁷having heard the things concerning Jesus, came in the crowd behind, and touched his mantle; ²⁸for she said, "If I may even touch his mantle, I shall be saved." ²⁹And immediately the fountain of her blood was stanchèd, and she felt in her body that she was cured of her scourge. ³⁰And immediately knowing in himself that the power had gone from him, Jesus turned round in the crowd and said, "Who touched my clothing?" ³¹And his disciples said to him, "You see the crowd pressing on you, and you say, 'Who touched me?' " ³²And he looked around to see who had done this thing. ³³But the woman, aware of what had been done to her, came and fell down before him, fearing and trembling, and told him all the truth. ³⁴But he said to her, "Daughter, your faith has saved you; go in peace, and be healed from your scourge." ³⁵While he was still speaking, they came from the synagogue-ruler's, saying, "Your daughter is dead; why do

you worry the teacher any more?" ³⁶But Jesus, overhearing the word spoken, immediately said to the synagogue-ruler, "Fear not, only believe." ³⁷And he permitted no man to accompany him, except Peter, and Jacob, and John, the brother of Jacob. ³⁸And they come to the house of the synagogue-ruler, and he sees the tumult, and much weeping and wailing. ³⁹And when he had entered, he says to them, "Why do you weep, and make such a tumult? The child is not dead, but sleeps." ⁴⁰And they derided him. But dismissing them all, he takes the father and mother of the child, and those with him, and goes in where the child was. ⁴¹And grasping the hand of the child, he says to her, "Talitha kumi," which signifies, being translated, "Maid, I say to you, arise!" ⁴²And immediately the maid arose, and walked about, for she was about twelve years of age. And they were immediately astonished with a great astonishment. ⁴³And he earnestly charged them that no one should know this thing, and ordered that food should be given her.

THE BLIND AND DUMB CURED.

Matthew ix: 27-34. And as Jesus passed thence, two blind men followed him, exclaiming, "Son of David, have pity on us!" ²⁸And when he had entered the house, the *two* blind men came to him, and Jesus says to them, "Do you believe that I can do this *to you?*" They answer, "Yes, Master." ²⁹Then he touched their eyes, saying, "Be it done to you according to your faith;" and their eyes were opened. ³⁰And Jesus strictly charged them, saying, "See that no man knows [this]." ³¹But they went forth and reported it abroad in that entire land. ³²And as they went away, behold, they brought to him a mute demoniac, ³³and when the demon was exor-

MARK v: 41. "*Talitha cumi.*" "My lambkin, or pet lamb, rise up."

cised, the mute spoke, and the crowd was astonished, saying, "The like never appeared in Israel." ³⁴But the Pharisees said, "He exorcises the demons by the ruler of the demons."

JESUS RETURNS TO NAZARETH.

Mark vi: 1-6. And he departed thence, and went into his fatherland, and his disciples followed him. ²And Sabbath having arrived, he began to teach in the synagogue, and many heard him, and were astonished, saying, "Whence has this man *all* these things, and what is the wisdom that is imparted to him, and such mighty powers as are wrought through his hands? ³Is not this the carpenter, Mary's son, and brother of Jacob, and *Joseph*, and Judas, and Simon? And are not his sisters present with us?" And they were offended with him. ⁴But Jesus said to them, "A prophet is not destitute of honor, except in his own fatherland, and among his own relations, and in his own family." ⁵And he was unable to do any power there, except that he cured a few invalids, by laying his hands on them. ⁶And he was surprised at their unbelief. And *Jesus* went among the surrounding villages, teaching.

Matthew xiii: 54-58. And coming into his fatherland, he taught them in their synagogue, so that they were astonished, and said, "Whence has this man this wisdom, and these powers? ⁵⁵Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, Jacob and *John*, and Joseph, and Simon, and Judas; ⁵⁶and his sisters, are they not all with us? Whence then has this man all these things?" ⁵⁷And they were offended at him. And Jesus said to them, "A prophet is not unhonored, except in his fatherland, and in his own house." ⁵⁸And he did not perform many powers there, because of their unbelief.

MARK vi: 3. Offended—literally, scandalized.

JESUS AGAIN PREACHES IN GALILEE.

Matthew ix: 35-38. And Jesus visited all the cities, and the villages, teaching in their synagogues, and preaching the good news of the reign, and healing every disease, and every malady; *and they followed him*; ³⁶and when he saw the crowds, he was moved with pity for them, because they were demoralized and dispersed, like sheep without a shepherd. ³⁷Then he says to his disciples, "Ample indeed the harvest, but the laborers few; ³⁸therefore pray the Master of the harvest, that he send out laborers into his harvest."

THE COMMISSION TO THE TWELVE.

Matthew x: 1; 5-12, and xi: 1. And he called his twelve disciples to him, and gave them authority to exorcise unclean spirits, and to cure all kinds of disease, and every malady. * * * ⁶These twelve Jesus sent forth, commanding them saying, "Go not into a road of the Gentiles, and enter not into any city of the Samaritans, ⁷but go rather to the lost sheep of the house of Israel. ⁸And as you go, preach, saying, ⁹'The heavenly reign has come nigh.' Heal [the] sick, raise [the] dead, cleanse lepers; exorcise demons; you have freely received, freely give. ¹⁰Provide not gold, nor silver, nor copper, in your girdles; ¹¹nor a wallet for your journey, nor two tunics, nor sandals, nor yet a staff, for the laborer deserves his sustenance. ¹²And into whatever city or village you enter, search out what worthy person resides there, and remain there till you go thence. ¹³And as you enter into the house, salute it, *saying 'Peace to this house.'* ¹⁴And if the house be worthy, let your peace come on it, but if it be unworthy let your peace return to you. ¹⁵And whoever

MATT. x: 8. "Raise the dead" is not found in the older MSS., except the Vatican, and is wanting in most of the ancient codices.

will not receive you, nor hear your words, as you leave the house, or city, or town, shake the dust from your feet. ¹⁵Truly

MATT. x: 15; Matt. xi: 23, 24; Mark vi: 11; Luke x: 10-14. "*In the day of judgment, &c.* That is, in the day of the destruction of the Jewish state, called the coming of the Son of Man, ver. 23. The sense of this verse seems to be this: that which formerly befell Sodom and Gomorrah, was more tolerable than what shall befall this city. That the day of judgment here mentioned is to be thus understood, appears from what is said concerning Capernaum, Matt. xi: 23, compared with ver. 22-24, of the same chapter."—*Pearce*. "Whoever shall witness the calamities which the contumacious Jews shall endure, on account of their rejection of the gospel, shall judge them to have suffered more severely than the inhabitants of Sodom; and the punishments of the latter to have been more mild, when compared with these."—*Wetstein*. "I assure you, the punishment or destruction that will light upon that city will be such, that the destruction of Sodom shall appear to have been more tolerable than that."—*Hammond*.

Of course these cities were not to go into the eternal world, to be judged. Their day of judgment had passed, and as cities they were conspicuous examples of the consequences of wickedness. Dr. Clarke observes:

"The day of judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone, out of heaven."

The idea may perhaps be more plainly and exactly expressed, by transposing the phraseology thus: It shall be less tolerable (or more dreadful) in the day of judgment, for that city, than it was for Sodom and Gomorrah. The punishment inflicted on the inhabitants of the "cities of the plain" was more tolerable, that is, less severe, accompanied with less misery, more easily endured, than the judgment would be, which awaited them who should reject Jesus, and despise his gospel and its advocates.—*Paige*.

Dr. Hammond expresses its meaning in the following paraphrase: "I assure you, the punishment or destruction that will light upon that city, will be such that the destruction of Sodom will appear to be more tolerable than that." He then refers to what he had said in another place on the phrase, *kingdom of God*, where he thus quoted and explained the text: "*Verily, I say unto you, It shall be more tolerable for Sodom in that day* (i. e., not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) *in that day of the kingdom of God, than for that refractory city.* God's dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable; than his dealing with such contumacious, impenitent cities of Judea."—*Paraphrase on Matt. x: 15, and Annotations on Matt. iii: 2*.

Bishop Pearce says, "*In the day of judgment: i. e., in the day of the destruction of the Jewish state, called the coming of the Son of Man, verse 23.*" He adds, in a note, "The sense of this verse seems to be this: that which formerly befell Sodom and Gomorrah, was more tolerable than what shall befall this city. That *the day of judgment*, here mentioned, is to be thus understood, appears from what is said concerning Capernaum, in chap. xi: 23, com-

I say to you it will be more endurable for the land of Sodom and Gomorrah, in a day of judgment, than for that city.

pared with verses 22 and 24, of the same chapter. Univ. Hist. vol. iv: p. 210."—*Commentary and Note on Matt. x: 15.*

Wakefield translates the text thus: "Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in a day of judgment, than for," etc. And he adds this note: "*In a day of vengeance, punishment or trial.* This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Savior intends to say, is, that when the temporal calamities of that place come upon it, they will be more severe than even those of Sodom and Gomorrah."—*Wakefield's New Testament, Matt. x: 15, and Note in loco.*

Dr. A. Clarke says: "*In the day of judgment: or, punishment, kriseos.* Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but, *a day in which God should send punishment on that particular city, or on that person, for their crimes.* So the day of judgment of Sodom and Gomorrah was the time in which he destroyed them by fire and brimstone from the Lord out of heaven."—*Commentary on the New Testament, on Matt. x: 15.*

Read carefully comments on Matt. v: 22, &c. Jesus is exhorting his disciples to have entire faith in God. The most that men can do is to destroy the body, but God "is able," "hath power" to destroy both body and soul in Gehenna. It is not said that God has any disposition or purpose of doing so. He is able to do it, as it is said (Matt. iii: 9) he is "able of these stones to raise up children unto Abraham." He never did, and never will raise up children to Abraham of the stones of the street, but he is able to, just as he is able to destroy soul and body in Gehenna, while men could only destroy the body there. Fear the mighty power of God, who could, if he chose, annihilate man, while the worst that men could do would be to destroy mere animal life. It is a forcible exhortation to trust in God, and has no reference to torment after death. Fear not those who can only torture you—man—but fear God who can annihilate (*apokteino*).

1. This language was addressed by Christ to his disciples, and not to sinners.

2. It proves God's ability to annihilate (destroy) and not his purpose to torment. Donnegan defines *appollumi*, "to destroy utterly."

As though Jesus had said: "Fear not those who can only kill the body, but rather him, who, if he chose, could annihilate the whole being. Fear not man, but God."

"The destruction of soul and body was a proverbial phrase, indicating utter extinction or complete destruction."—*Paige.*

Dr. W. E. Manley observes that the condition threatened "is one wherein the *body* can be killed. And no one has imagined any such place, outside the present state of being. Nor can there be the least doubt about the nature of this killing of the body; for the passage is so constructed as to settle this question beyond all controversy. It is taking away the natural life, as was done by the persecutors of the apostles. The Jews were in a condition of depravity

“¹⁶Behold I send you forth as sheep among wolves; be wary as *the serpent*, and innocent as the doves. ¹⁷And beware of men, for they will surrender you to sanhedrins, and scourge you in their synagogues, ¹⁸and you shall be led before governors and kings, on my account, as a testimony to them, and the Gentiles. ¹⁹But when they deliver you up, be not anxious how or what you shall speak, for what you shall speak shall be given to you in that hour. ²⁰For it is not you that speak, but the spirit of your Father, speaking by you. ²¹And brother will surrender brother to death; and father child, and children will rise up against parents, and put them to death; ²²and you will be hated by all on my name's account; but he that perseveres to the end, shall be saved. ²³But when they persecute you in this city, flee into the other, for truly I say to you, you will not finish [preaching to] the cities of Israel, till the Son of Man come.

“²⁴A disciple is not above the teacher, nor a slave above his master. ²⁵To be as the teacher is sufficient to the disciple, and the slave as his master. If they have named the master of the house Beelzebul, how much more those of his household. ²⁶Therefore, fear them not, for nothing is concealed that shall not be revealed, and hid which shall not be known. ²⁷What I tell you in the darkness, speak in the light; and what you hear [whispered] in the ear, preach on the

properly represented by Gehenna. The apostles had been in that condition, but had been delivered from it. By supposing the word to denote a condition now and in the present life, there is no absurdity involved. Sinful men may here suffer both natural death and moral death; but in the future life, natural death cannot be suffered; whatever may be said of moral death. Fear not men, your persecutors, who can inflict on you only bodily suffering. But rather fear him who is able to inflict both bodily suffering, and what is worse, mental and moral suffering, in that condition of depravity represented by the foulest and most revolting locality known to the Jewish people.”

MATT. x: 16. Prudent, sagacious, wary (*phronimos*), not wise (*sophos*).

housetops. ²⁸And be not afraid of those that kill the body, but [who] cannot kill the life, but fear rather him who is able to destroy both life and body in Gehenna. ²⁹Are not two sparrows sold for an assarion? and not one of them shall fall to the earth without your Father. ³⁰And even the hairs of your head are all counted. ³¹Therefore, fear not; you are of more value than many sparrows. ³²Therefore, whoever shall acknowledge me before men, I will acknowledge him in the presence of my heavenly Father. ³³But whoever shall deny me before men, I will also deny him before my heavenly Father. ³⁴Do not suppose that I came to send peace upon the earth; I came not to send peace, but a sword. ³⁵For I came to set a man against his father, and a daughter against her mother; and a daughter-in-law against her mother-in-law; ³⁶and a man's enemies [shall be] those of his own household. ³⁷He is unworthy of me who loves father or mother more than me; and he is unworthy of me who loves son or daughter more than me; ³⁸and he is unworthy of me who does not take up his cross and follow me. ³⁹He who seeks his life shall lose it, and he who has lost his life, on my account, shall find it. ⁴⁰He who receives you receives me; but he who receives me receives him who sent me.

MATT. x: 28. We translate the Greek *psuche* life, rather than soul, as it is rendered in E. V. and R. V. The language seems to teach that the disciples were not to fear those who could not kill the life, that is, destroy the existence, though they might annihilate the body, but that they should rather fear God, who is able to destroy both the body and the existence. See p. 73 for meaning of Gehenna.

MATT. x: 29. An assarion is a cent and a half.

MATT. x: 39. Here *psuche* occurs again, and is rendered life, by the R. V., but "soul" is suggested in the margin. Yet in a note at the bottom the American Committee say, "Strike out the margin." They thus very properly intimate that soul is not to be allowed as the English of *psuche*. This is correct. Life is the only meaning of the word here, as in Matt. x: 28, and elsewhere in the N. T.

"He who receives a prophet in the name of a prophet, shall obtain a prophet's reward; and he who receives a just man, in the name of a just man, shall obtain a just man's reward.

"And whoever shall give to one of these little ones only a cup of cold [water] to drink, in a disciple's name, truly I say to you, he shall by no means lose his reward." **Matt. xi: 1.**

And it occurred when Jesus had finished his injunctions to his twelve disciples, [that] he departed thence, to teach and to preach in their cities.

Mark vi: 7-13. And he called the twelve to him, and sent them forth in pairs; and he gave them authority over the unclean spirits; ⁸and he charged them that they should take nothing for the journey, except a staff only, no loaf, no traveling-bag, no copper in the girdle; ⁹but to wear sandals, and not to put on two tunics. ¹⁰And he said to them, "Whatever house you enter, there remain till you go thence. ¹¹And whatever place will not receive you, nor hear you, as you go thence shake off the dust under your feet for a testimony to them." ¹²And they went out and preached that [men] should reform. ¹³And they exorcised many demons, and anointed many invalids with oil, and cured them.

Luke ix: 1-6. And he assembled the twelve *apostles*, and gave them power and authority over all the demons, and to cure diseases; ²and sent them forth to preach the reign of God, and to heal, ³and said to them, "Take nothing for the journey, neither staff, nor wallet, nor bread, nor silver, nor have two tunics; ⁴and into whatever house you enter, there remain, and thence depart. ⁵And whoever will not receive you, when you go out from that city, shake off the dust from your feet for a testimony against them." ⁶And they went forth and traveled through the villages, preaching good news, and healing, everywhere.

JOHN BEHEADED.

Matthew xiv: 1-12. At that time Herod the tetrarch heard the fame of Jesus, and said to his servants, ²“This is John the Immerser; he is raised from the dead; and therefore these powers work in him.” ³For Herod had *then* seized John, bound him, and put him in prison, on account of Herodias, his brother Philip’s wife. ⁴For John had said to him, “It is not lawful for you to have her.” ⁵And wishing to kill him, he feared the people, for they regarded him as a prophet. ⁶But when Herod’s birthday was being celebrated, the daughter of Herodias danced among them, and pleased Herod; ⁷whereupon he promised with an oath to give her whatever she might ask. ⁸And she, instigated by her mother, said, “Give me here, on a tray, the head of John the Immerser.” ⁹And the king was sorry, but on account of the oaths, and the guests, he commanded it to be given; ¹⁰and he sent and beheaded John, in the prison. ¹¹And his head was brought on a tray, and presented to the little girl, and she brought [it] to her mother. ¹²And his disciples came and took the body, and buried it, and went and told Jesus.

Mark vi: 14-29. And King Herod heard—for his name had become famous—and they said, “John the Immerser has risen from the dead, and so these powers are performed by him.” ¹⁵But others said, “He is Elijah;” and others said, “[He is] a prophet, one of the [ancient] prophets.” ¹⁶But Herod, when he heard, said, “John, whom I beheaded, he is risen.” ¹⁷For Herod himself had sent forth [and] apprehended John, and bound and *put* him in prison, on account of Herodias, his brother Philip’s wife, for he had married her. ¹⁸For John said to Herod, “It is unlawful for you to have your brother’s wife.” ¹⁹And Herodias was enraged against him, and desired to kill him, and could not;

²⁰for Herod feared John, knowing that he was a just and holy man, and protected him, and when he had heard him, he *hesitated much*, and heard him gladly. ²¹And a favorable day arrived, when Herod, on his birthday, made a feast for his nobles, and for the chiliarchs and the chief [men] of Galilee. ²²When the daughter of this Herodias came in and danced, it pleased Herod, and the guests, and the king said to the young girl, "Ask me whatever you will and I will give it to you." ²³And he swore to her, "Whatever you may ask of me I will give to you, even to half of my kingdom." ²⁴And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Immerser." ²⁵And she went in immediately, with haste to the king, and asked saying, "I desire that you would give me instantly, on a tray, the head of John the Immerser." ²⁶And the king was extremely sorry; but for his oath's sake, and the guests, he would not refuse her. ²⁷And the king immediately sent out a guardsman, and ordered him to bring his head; and he went and beheaded him in the prison, ²⁸and brought his head on a tray, and gave it to the little girl, and the little girl gave it to her mother. ²⁹And his disciples heard, and went and carried off his body, and placed it in a tomb.

Luke ix: 7-9. Now Herod the tetrarch heard of all that was done, and he was perplexed, because it was said by some that John had been raised from the dead, ⁸and by some that Elijah had appeared; and by others, [that] a certain ancient prophet had risen. ⁹But Herod said, "I beheaded John; but who is this, of whom I hear such things?" And he tried to see him.

THE TWELVE RETURN AND JESUS GOES TO BETHSAIDA.

Matthew xiv: 13-14. And when Jesus heard [this], he withdrew thence, by a boat, into a desolate place, by himself

and when the crowds heard [it] they followed him by land from the cities. ¹⁴And he came out and saw a great crowd, and he had pity for them and healed their sick.

Mark vi: 30-34. And the apostles assembled with Jesus, and reported all things to him, both what they had done, and what they had taught. ³¹And he says to them, "Come, retire by yourselves into a desolate place, and rest awhile;" for many were there, who were coming and going, and they had not even leisure to eat. ³²And they went away, privately, by boat, into a desolate place. ³³And *they* saw them departing, and recognized *them*, and they ran together there by land, from all the cities, and out-went them. ³⁴And when he came out he saw a great crowd, and he deeply pitied them, because they were like sheep having no shepherd; and he taught them many things.

Luke ix: 10-11. And the apostles, when they had returned, related to him what things they had done, and he took them, and withdrew privately into a city called Bethsaida. ¹¹And the crowds perceiving it, followed him; and he welcomed them, and spoke to them concerning the reign of God; and cured those that needed healing.

John vi: 1-2. After these things Jesus went across the lake of Galilee, that is, of Tiberias; ²and a great crowd followed him, because they saw the signs that he performed on the sick.

THE FIVE THOUSAND FED.

Matthew xiv: 15-21. And when evening had come, the disciples came to him, saying, "The place is desolate, and the hour has already passed, *therefore* dismiss the crowds, that they may go into the villages, and buy themselves food." ¹⁶But Jesus said to them, "They need not go away; you give

them to eat.” ¹⁷And they say to him, “We have here only five loaves, and two fishes.” ¹⁸And he said, “Bring them here to me.” ¹⁹And he commanded the crowds to recline on the grass, and took the five loaves, and the two fishes, and looking up to heaven he gave thanks, and broke the loaves, and gave [them] to the disciples, and the disciples to the crowds. ²⁰And they all ate and were filled, and of the remaining fragments they took up twelve hand-basketfuls. ²¹And those that ate were about five thousand men, besides women and children.

Mark vi: 35-44. And many hours had already passed, and his disciples came to him, and said, “The place is desolate, and many hours have already passed; ³⁶dismiss them, that they may go to the adjacent country and villages, and buy themselves food.” ³⁷But he answered, and said to them, “You give them to eat.” And they say to him, “Should we go and for two hundred denaries buy loaves, and give them to eat?” ³⁸But he says to them, “How many loaves have you? Go see.” And knowing, they say, “Five, and two fishes.” ³⁹And he commanded them to make all recline in companies on the green grass, ⁴⁰and they reclined in groups, by hundreds, and by fifties. ⁴¹And he took the five loaves and the two fishes, and looking towards heaven, he gave thanks, and broke the loaves, and gave to the disciples, to set before them; and the two fishes he distributed to all. ⁴²And they all ate and were satisfied. ⁴³And they took up

MATT. xiv: 20, xvi: 9; Mark vi: 43, viii: 19; Luke ix: 17; John vi: 13. The word rendered baskets is *kophinoi*, hand, or traveling baskets. In Matt. xv: 37, xvi: 10, Mark viii: 8, 20, the word is *sphurides*, hampers, or large baskets, as in Acts ix: 25, where Paul was let down in one.

MARK vi: 37. 20 denaries, or \$30, which in those days was equal to at least \$300.

twelve hand-baskets full of fragments, and of the two fishes. "Now those that ate of the loaves were five thousand men.

Luke ix: 12-17. And when the day *already* began to decline, the twelve came, and said to him, "Dismiss the crowd, that they may go into the surrounding villages, and country, and lodge, and find provisions, for we are here in a desolate place." ¹³But he said to them, "You give them to eat." And they said, "We have no more than five loaves, and two fishes, unless we go and buy food for all the people." ¹⁴Now there were about five thousand men. And he said to his disciples, "Make them recline in companies of about fifty each." ¹⁵And they did so, and made them all recline. ¹⁶And he took the five loaves, and the two fishes, and looking towards heaven, he blessed, and broke, and gave to the disciples to distribute to the crowd. ¹⁷And they ate, and were all satisfied; and there were taken up of the remaining fragments, twelve hand-basketfuls.

John vi: 3-15. And Jesus went up into the mountain, and sat there with his disciples. "And the passover, the feast of the Jews, was near. "Then Jesus raised his eyes, and seeing that a great crowd was coming to him, says to Philip, "Whence may we buy loaves that these may eat?" "And he said this to try him, for he knew what he was about to do. "Then Philip answered him, "Two hundred denaries worth of bread are not sufficient, so that each may take a little." "One of his disciples, Andrew, Simon Peter's brother, says to him, "Here is a little boy who has five barley loaves, and two fishes; but what are these for so many?" ¹⁰Jesus said, "Make the men recline." And there was much grass in the place. The men therefore reclined, in number about five thousand. ¹¹Therefore Jesus took the loaves, gave thanks, and distributed [them] to those reclining; in like manner also

of the fishes; as much as they wished. ¹²And when they were filled, he says to his disciples, "Collect the remaining fragments, so that not any may be lost." ¹³Therefore they collected and filled twelve hand-baskets of fragments, from the five barley loaves, which remained to those that had eaten. ¹⁴The men, therefore, who saw the signs that he did, said, "This is truly the prophet who was to come into the world." ¹⁵Jesus, therefore, knowing that they were about to seize him, that they might *appoint* him king, *flees* again into the mountain by himself.

Matthew xiv: 22-23. And he immediately required the disciples to enter the boat, and precede him to the opposite side, while he should dismiss the crowds. ²³And after he had sent the crowds away, he ascended the mountain, to pray by himself. And when evening came he was there alone.

Mark vi: 45-46. And immediately he required his disciples to go into *a* boat, and precede him to the opposite side, towards Bethsaïda, while he should dismiss the crowd. ⁴⁶And when he had dismissed them, he retired to the mountain, to pray.

JESUS WALKS ON THE SEA.

Matthew xiv: 24-33. And the boat was now many furlongs distant from the land, in the middle of the lake, tossed by the waves; for the wind was adverse. ²⁵And in the fourth watch of the night he went to them, walking on the lake. ²⁶But when the disciples saw him walking on the lake, they were terrified, saying, "It is a phantom!" And they cried aloud for fear. ²⁷But *he* immediately spoke to them, saying, "Courage; it is I; be not afraid." ²⁸And Peter answered him, and said, "If it is you, Master, bid me come to you on the waters." ²⁹And he said "Come." And Peter descended from the boat, and walked on the waters, and went to Jesus. ³⁰But

perceiving the strong wind, he was frightened, and beginning to sink, he cried out, saying, "Master, save me!" ³¹And Jesus instantly extended his hand, and took hold of him, and said, "O Little-faith! why did you doubt?" ³²And as they got up into the boat, the wind abated. ³³And they in the boat worshiped him, saying, "Certainly you are God's son."

Mark vi: 47-52. And when evening came, the boat was in the middle of the lake, and he alone on the land. ⁴⁸And he saw them distressed in rowing, for the wind was against them, and about the fourth watch of the night he comes towards them, walking on the lake, and would have passed by them. ⁴⁹But when they saw him walking on the lake they thought it was a phantom, and cried out; ⁵⁰for they all saw him, and were terrified. And immediately he spoke with them, and says to them, "Take courage; it is I; be not afraid." ⁵¹And he went up to them, into the boat, and the wind subsided, and they were exceedingly amazed among themselves; ⁵²for they understood not about the loaves, and their heart was hardened.

John vi: 16-21. But as evening came on, his disciples went down by the lake; ¹⁷and they entered into a boat, and were crossing the lake to Kapharnaum. And *darkness overtook them*, and Jesus had not yet come to them. ¹⁸And the lake grew boisterous by a great wind blowing. ¹⁹When, therefore, they had rowed about twenty-five or thirty stadiums, they saw Jesus walking on the lake, and approaching the boat; and they were afraid. ²⁰But he says to them, ²¹"It is I, fear not." *Then they came to take him into the boat, and immediately the boat was at the land to which it was going.*

MATT. xiv: 33. "Son of God." It will be noticed that here and elsewhere Jesus is called [a] son of God.

JESUS' WORKS OF HEALING.

Matthew xiv: 34-36. And when they had crossed over they came upon the land at Gennesaret. ³⁵And when the men of the place knew him, they sent through all that country, and brought to him all those diseased, ³⁶and asked of him that they might only touch the fringe of his mantle, and as many as touched were healed.

Mark vi: 53-56. And when they had crossed over, they came upon the land at Gennesaret, and moored. ⁵⁴And when they had come out of the boat, the men of that place immediately recognized him; ⁵⁵and running through that whole adjacent country, carried the sick about on pallets, to where they heard he was. ⁵⁶And wherever he went, into towns, or cities, or the country, they placed the sick in the markets, and implored him that they might only touch the fringe of his mantle, and as many as touched it were cured.

JESUS TEACHES IN KAPHARNAUM.

John vi: 22-71; vii: 1. The next day the crowd that stood on the other side of the lake saw that there was but one other little boat there, and that Jesus went not with *them* into the boat, but [that] his disciples went away alone; ²³though other little boats came from Tiberias, *which was* near the place where they *also* ate the loaves, after the Master gave thanks. ²⁴And when *they* saw that Jesus was not there, nor his disciples, they entered the little boats, and came to Kapharnaum, seeking Jesus. ²⁵And when they found him beyond the lake, they said to him, "Rabbi, when did you come here?" ²⁶Jesus answered them, and said, "Truly, truly, I say to you, you do not seek me because you saw the signs, but because you ate of the loaves and were satisfied. ²⁷Work

not for the perishing food, but for *that* which abides to æonian life, which the Son of Man *gives* you, for him has the Father, God, sealed.” ²⁸They said, therefore, to him, “What shall we do that we may work the works of God?” ²⁹Jesus answered and said to them, “This is the work of God, that you believe in him whom he sent.” ³⁰They said to him therefore, “What sign do you, that we may see and believe? What do you work?” ³¹Our fathers ate the manna in the desert, as it is written, ‘He gave them bread from heaven to eat.’” ³²Jesus therefore said to them, “Truly, truly, I say to you, Moses did not give you the bread from heaven; but my Father gives you the real bread from heaven. ³³For the bread of God is he who descends from heaven and gives life to the world.” ³⁴They therefore said to him, “Master, always give us this bread.” ³⁵Then Jesus said to them, “I am the bread of life, he who comes to me shall not hunger, and he who believes in me shall never thirst. ³⁶But I said to you that

JOHN vi: 30. “Miracle,” in E. V., etymologically signifies *a wonder*. It stands for two words in the original: one meaning *sign*, and so translated 51 times; *token*, once; *miracle*, 22 times; and *wonder*, 3 times. The word *sign* will in every case fully serve to express the original idea. The other word rendered *miracle* means *power* or *deed of power*. It is rendered *power*, 77 times; *wonderful work*, once; *mighty work*, 11 times; *miracle*, 8 times; and variously, 23 times. Singularly, there is another word meaning *wonder*, never translated by *miracle*. It was used by the Greeks to signify *portent*, or *prodigy*, or anything else which excited the astonishment of the people, and is employed in the New Testament 16 times, being uniformly translated *wonder*. Taking the “signs,” and “wonders,” and “mighty deeds” under cover of the word “miracles,” we might expect to differ as to the theory of their production. The apostles had one theory: they were done by Jesus. He had his theory: they were done by his Father. “He doeth the works.” Whether they were contrary to natural law, or above natural law, or in the line of natural law, though by unknown forces, the apostles did not speculate. They did not know enough of natural law to speculate upon the operation of the Spirit within them, as related to it. And even in our scientifically enlightened century we are not able to dogmatize negatively as to “miracles,” or to affirm that God, the Almighty Spirit, cannot, or never would, work out a purpose by action upon matter without the intervention of usual means. What we are especially concerned about is the facts: not the theory of them. Let each explain them to himself for himself.—Rev. G. L. Demarest, D. D., S. S. Helper.

you have even seen me and have not believed. ³⁷All that the Father gives me shall come to me, and I will by no means cast out him who comes to me. ³⁸Because I have *not* descended from heaven to do my own will, but his will who sent me. ³⁹And this is his will who sent me, that I may lose nothing of all that he has given me, but may raise it at the last day. ⁴⁰For this is my Father's will, that every one who sees the son, and believes in him, may have æonian life; and that I should raise him at the last day."

⁴¹Then the Jews complained about him, because he said, "I am the bread that descended from heaven." ⁴²And they said, "Is not this Jesus, Joseph's son, whose father *also* and mother we know? How then does he say, 'I have descended from heaven?' " ⁴³Jesus answered and said to them, "Complain not among yourselves; ⁴⁴no man can come to me unless *he* who sent me draw him, and I will raise him in the last day. ⁴⁵It is written in the prophets,

" 'And they shall all be taught of God.' "

"Every one who has heard and learned *the truth* of the Father, comes to me. ⁴⁶Not that any one has seen the Father except he who is of *the Father*; he has seen *God*. ⁴⁷Truly, truly, I say to you, he that believes has æonian life. ⁴⁸I am the bread of life. ⁴⁹Your fathers ate the manna in the desert, and died. ⁵⁰This is the bread that descends from heaven, so that a man may eat of it, and not die. ⁵¹I am that living bread that has descended from heaven; if any one eat of *my* bread he shall

JOHN vi: 37. God gave all to Christ; sent him to be the Savior of the world (1 John iv: 14); gave him the heathen for an inheritance, and the uttermost parts of the earth for a possession (Ps. ii: 8; John iii: 35, xvii: 2; Acts xvii: 26; 1 Cor. xv: 24-28); and all who were given shall one day go to him, and shall be willing to serve him (Ps. cx. 3); and all who go will be received. All are given, all who are given, shall go to Christ, and all who go shall be received.

live to the æon, and the bread which I will give in behalf of the life of the world, is my flesh."

⁵²The Jews, therefore, contended with one another, saying, "How can this man give us his flesh to eat?" ⁵³Then Jesus said to them, "Truly, truly, I say to you, unless you eat the Son of Man's flesh, and drink his blood, you have not *æonian* life in yourselves. ⁵⁴He who eats my flesh, and drinks my blood, has æonian life, and I will raise him at the last day. ⁵⁵For my flesh is true food, and my blood is true drink. ⁵⁶He that eats my flesh, and drinks my blood, dwells in me, and I in him. ⁵⁷As the living Father sent me, and I live through the Father, so he who eats me, even he shall live through me. ⁵⁸This is the bread which came down from heaven; not as the fathers ate, and died; he who eats this bread shall live to the æon." ⁵⁹These things he said, as he taught in a synagogue in Kapharnaum.

⁶⁰Many therefore of his disciples, when they heard, said, "This saying is hard, who can hear it?" ⁶¹When Jesus, therefore, knew in himself that his disciples complained about this, he said to them, "Does this offend you? ⁶²[What] then if you should see the Son of Man ascend to where he was at first? ⁶³The spirit is that which makes alive; the flesh profits nothing. The words that I have spoken to you are spirit, and life. ⁶⁴But there are some of you that do not believe." For *the Savior* knew from the beginning those who believed not, and who it was that should betray him. ⁶⁵And he said, "Because of this I have said to you that no

JOHN vi: 53. One of the oldest of the MSS. reads *age-long, aiōnion*, life, instead of "life in yourselves."

JOHN vi: 63. "The flesh profits nothing." Having found that his figurative language offended his disciples, he explains that when he declared that they must eat his flesh and drink his blood, he meant that they must receive and assimilate his truths. "The words that I have spoken to you, they are spirit, and they are life—the flesh profiteth nothing."

man can come to me unless it be given to him of the Father."

"Upon this, therefore, many of the disciples went back, and walked no longer with him. ⁶⁷Jesus, therefore, said to the twelve, "And do you also wish to go away?" ⁶⁸Simon Peter answered him, "Master, to whom shall we go? You have words of æonian life; ⁶⁹and we have believed, and know that you are God's holy one." ⁷⁰Jesus answered *and said* to them, "Did I not choose you, the twelve, and one of you is an accuser?" ⁷¹Now he spoke of Judas, [son] of Simon of *Kariotus*, for he, being one of the twelve, was *also* about to betray him. **vii: 1.** And after these things Jesus went about in Galilee, for he did not wish to travel in Judea, because the Jews sought to kill him.

PART V.

THE THIRD PASSOVER.

TIME—SIX MONTHS.

JESUS AND THE SCRIBES AND PHARISEES. EATING WITH UN-
WASHED HANDS.

Matthew xv: 1-20. Then there come to Jesus, from Jerusalem, Pharisees and scribes, saying, ²“Why do your disciples transgress the tradition of the presbyters, for they do not wash their hands when they eat bread?” ³And he answered, and said to them, “Why do you also transgress God’s commands, through your tradition? ‘For God said, ‘Honor the father and the mother;’ and ‘He that reviles father and mother, let him surely die.’ ‘But you say, ‘Whoever shall say to the father or the mother, “That is a gift by which you might be profited by me, *it is nothing*,” ‘he shall not honor his father.’ Thus you annul the law of God through your tradition. ‘Hypocrites! Isaiah prophesied well concerning you, saying:

“⁸This people honor me with their lips,

But their heart is far from me.

⁹But vainly do they worship me,

Teaching doctrines that are [only] the precepts of men.’”

MATT. xv: 2. “*Presbuterōn*,” presbyters, is found three times; *presbuteros*, presbyter, sixty-seven times. We have preferred to transliterate rather than translate by the word elder, or elders, as in E. V. and R. V.

¹⁰And he called the crowd to him, and said to them, "Hear and understand: ¹¹that which enters the mouth does not pollute the man; but that which proceeds out of the mouth pollutes the man." ¹²Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard that saying?" ¹³But he answered, and said, "Every plant which my heavenly Father has not planted, shall be uprooted. Let them alone; they are blind leaders. ¹⁴And if the blind lead the blind, both shall fall into a pit." ¹⁵And Peter answered, and said to him, ¹⁶"Explain the parable to us." And he said, ¹⁷"Are you also yet without discernment? Do you not perceive that whatever enters into the mouth, passes into the stomach, and is cast into [the] sewer? ¹⁸But those things which proceed from the mouth, issue from the heart, and they defile the man. ¹⁹For evil purposes come out of the heart: murders, adulteries, fornications, thefts, false testimonies, blasphemies. ²⁰These are the things that pollute the man; but it does not pollute the man to eat with unwashed hands."

Mark vii: 1-23. And the Pharisees and certain of the scribes that came from Jerusalem, resorted to him, ²and saw that certain of his disciples ate bread with common, that is, with unwashed, hands. ³For the Pharisees, and all the Jews holding the tradition of the elders, do not eat until they wash their hands to the elbow; ⁴and coming from a market they do not eat unless they sprinkle themselves; and there are many other things that they have received to hold—immersions of cups, and sextuses, and copper vessels, and couches. ⁵And *both* the Pharisees and the scribes ask him, "Why do not your disciples walk according to the tradition of the elders, but eat the loaf with common hands?" ⁶And he said to them, "Well did Isaiah prophesy concerning you hypocrites, as it is written:

“ ‘This people honor me with their lips,
But their heart is far from me;
’But in vain do they worship me,
Teaching as doctrines the precepts of men.’

⁹“ ‘You leave the command of God, and retain the tradition of men.’ ” ⁹And he said to them, “ ‘Well do you annul the command of God, that you may keep your own tradition. ¹⁰For Moses said, ‘Honor thy father and thy mother,’ and, ‘He who reviles father or mother, let him surely die.’ ” ¹¹But you assert, ‘If a man shall say to the father or the mother, “Be that *korban*,” that is, a gift, “by which you might derive a benefit from me,”’ ” ¹²you no longer permit him to do anything for the father or the mother, ¹³annulling the word of God, through your tradition, which you have delivered, and many similar things you do.” ¹⁴And he called the crowd to him, again, and said to them, “ ‘All hear me and understand, ¹⁵There is nothing outside the man that can enter and pollute him, but the things that proceed from the man are the things that pollute the man. ¹⁶If any man has ears to hear, let him hear.’ ” ¹⁷And when he went from the crowd, into a house, his disciples asked him concerning the parable. ¹⁸And he says to them, “ ‘Are you also so destitute of understanding? Do you not *yet* perceive that whatever from without enters the man does not defile the man? ¹⁹Because it does not enter his heart, but goes into the stomach, and passes into the sewer, purifying all the food.’ ” ²⁰And he said, “ ‘That which proceeds from the man pollutes the man. ²¹For from within, out of the heart of men, emanate evil thoughts, adulteries, fornications, murders, ²²thefts, covetousness, malice, deceit, intemperance, envy, blasphemy, pride [and] folly. ²³All these evil things emanate from within, and *they* pollute the man.’ ”

Verse 16 omitted in oldest manuscripts.

JESUS HEALS THE SYRO-PHENICIAN'S DAUGHTER.

Matthew xv: 21-28. And Jesus departed thence, and withdrew into the borders of Tyre and Sidon. ²²And behold, a Kanaanitish woman came out of those parts, and cried out, saying, “Pity me, Master, son of David, my daughter is sadly demonized.” ²³But he answered her not a word. And his disciples came out and besought him, saying, “Send her away, for she is crying after us.” ²⁴But he answered and said, “I am only sent to the lost sheep of the house of Israel.” ²⁵But she came, and fell down to him, and said, “Master, help me.” ²⁶But he answered, and said, “It is not right to take the children’s loaf and cast it to the little dogs.” ²⁷But she said, “True, Master, but even the little dogs eat of the crumbs that fall from their master’s table.” ²⁸Then Jesus answered and said to her, “O woman, your faith is great, be it to you as you will.” And from that hour her daughter was healed.

Mark vii: 24-30. And he arose thence, and retired into the borders of Tyre and Sidon; and he entered a house, and desired no one to know, though he could not escape notice. ²⁵But immediately a woman whose little daughter had an unclean spirit, having heard of him, came *in*, and fell down at his feet—²⁶moreover the woman was a Greek, a native of Syro-Phenicia—and she begged that he would exorcise the demon from her daughter. ²⁷And he said to her, “Let the children first be satisfied, for it is not proper to take the children’s loaf, and throw it to the little dogs.” ²⁸But she answered and said to him, “True, Master, yet even the little dogs under the table eat of the children’s crumbs.” ²⁹And he said to her, “For this word, go, the demon has gone out from your daughter.” ³⁰And she went away to her house, and found her daughter laid upon a couch, and the demon gone out.

JESUS HEALS IN DECAPOLIS.

Mark vii: 31-37. And again he went from the borders of Tyre, and went through Sidon to the lake of Galilee, through the center of the borders of Dekapolis. ³²And they bring to him one who was deaf, and stammered, and they entreat him to place his *hands* on him. ³³And he privately took him from the crowd, and put his fingers into his ears, and spat, and touched his tongue, ³⁴and looking up to heaven, he sighed deeply, and says to him, "Ephphatha," that is, "Be opened;" ³⁵and his ears were opened, and the ligature of his tongue was loosened, and he spoke distinctly. ³⁶And he charged them that they should tell no man, but the more he charged them the more extensively they published it. ³⁷And they were astonished beyond measure, saying, "He has done all things well; he makes both the deaf hear, and the mute speak."

THE MULTITUDE FED.

Matthew xv: 29-38. And Jesus departed thence, and went toward the lake of Galilee; and he ascended the mountain, and sat there. ³⁰And great crowds came to him, bringing deformed, blind, dumb and lame, and many others, and they laid them at his feet, and he healed them; ³¹so that the crowds wondered as they saw [the] mute speaking, [the] crippled whole, and [the] lame walking, and [the] blind seeing, and they glorified the God of Israel. ³²Then Jesus called *the* disciples to him, and said *to them*, "I have compassion on the crowd; for three days they have now remained with me, and have nothing to eat; and I will not send them away fasting, lest they faint on the road." ³³And the disciples say to him, "Whence can we get so many loaves in a desolate place, as to satisfy so great a crowd?" ³⁴And Jesus

says to them, "How many loaves have you?" And they said, "Seven, and a few small fishes." ³⁵And he commanded the crowds to recline upon the ground, ³⁶and he took the seven loaves and the *two* fishes, and offered thanks, and broke, and gave to the disciples, and the disciples to the crowd. ³⁷And they all ate and were satisfied, and they took up of the fragments that remained, seven large basketfuls. ³⁸And they who had eaten were about four thousand men, besides women and children.

Mark viii: 1-9. In those days the crowd was again very great, and they had nothing to eat, and he called his disciples, and says to them, ²"I have pity on the crowd, for they now continue with me three days, and have nothing to eat, ³and if I dismiss them fasting to their home, they will faint on the road, and some of them are from a great distance." ⁴And his disciples answered him, *and said*, "Whence can any one satisfy them with loaves here in a desolate place?" ⁵And he asked them, "How many loaves have you?" And they said, "Seven." ⁶And he commanded the crowd to recline on the ground, and he took the seven loaves, and having given thanks, he broke, and gave to his disciples to distribute, and they placed them before the crowd. ⁷And they had a few small fishes, and having offered praise for them, he commanded [them] to set these before them. ⁸And they *all* ate and were satisfied; and they took up of the remaining fragments seven large basketfuls. ⁹And they were four thousand. And he dismissed them.

JESUS AND THE PHARISEES.

Matthew xv: 39; xvi: 1-12. And he sent away the multitudes and entered into the boat, and came into the borders of Magadan. **xvi: 1-12.** And the Pharisees and Sadducees

came, and to try him they asked him to show them a sign from heaven. ²But he answered, and said to them, “An evil and adulterous generation seeks a sign, and a sign shall not be given to it, except the sign of Jonah.” And he left them, and departed. ⁵And the disciples went to the opposite side, and forgot to take loaves. ⁶And Jesus said to them, “Observe and shun the leaven of the Pharisees and Sadducees.” ⁷And they reasoned among themselves, saying, “Because we brought no loaves.” ⁸But Jesus, knowing, said, “Why do you reason among yourselves, O you of little faith, because you have no loaves? ⁹Do you not perceive nor recollect the five loaves of the five thousand, and how many small baskets you took up, ¹⁰nor the seven loaves of the four thousand, and how many large baskets you took up? ¹¹Why do you not perceive that I spoke not to you about loaves, but to shun the leaven of the Pharisees and Sadducees?” ¹²Then they understood that he did not tell them to shun the leaven of the loaves, but of the teaching of the Sadducees and Pharisees.

Mark viii: 10-21. And he immediately entered the boat with his disciples, and came into the region of Dalmanutha. ¹¹And the Pharisees came forth, and began to argue with him, seeking of him *to see* a sign from heaven, trying him. ¹²And he sighed deeply in his spirit, and says, “Why does this generation seek a sign? Truly I say to you, no sign shall be given to this generation.” ¹³And he left them, and re-embarking, he crossed to the other side. ¹⁴And they forgot to take loaves, and they had but one loaf with them in the boat. ¹⁵And he

MATT. xvi: 3 is omitted in V. “When evening comes you say, ‘Fair weather, for the heaven is red;’ and in the morning, ‘A storm to-day, for the heaven is red and lowering.’ Hypocrites! You can accurately judge the face of the heaven, but you cannot distinguish the signs of the times!”

charged them, saying, "Take heed; beware of the leaven of the Pharisees, and the leaven of Herod." ¹⁶And they reasoned with each other, "Because we have no loaves." ¹⁷And knowing it, he says to them, "Why do you reason because you have no loaves? Do you not yet perceive, nor understand? ¹⁸Is your heart hardened? Having eyes, do you not see, and having ears, do you not hear, and do you not remember? ¹⁹When I broke the five loaves among the five thousand, how many hand-baskets of fragments took you up?" They say to him, "Twelve." ²⁰"And when the seven among the four thousand, how many large basketfuls of fragments took you up?" And they say to him, "Seven." ²¹And he said to them, "Do you not yet understand?"

JESUS HEALS A BLIND MAN.

Mark viii: 22-26. And they come to Bethsaida; and they bring a blind man to him, and beseech him to touch him. ²³And he took the blind man's hand, and conducted him out of the village, and when he had put spittle on his eyes, and placed his hands on him, he asked him, "Do you see anything?" ²⁴And he looked up and said, "I see men, because I see [them] as trees, walking." ²⁵Then he placed his hands on his eyes again, and he looked steadily, and was restored, and saw everything distinctly; ²⁶and he sent him away to his home, saying, "Do not enter into the village."

PETER CONFESSES CHRIST.

Matthew xvi: 13-20. And when Jesus came into the parts of Kaisarea of Philip, he asked his disciples, saying, "Who do men say that the Son of Man is?" ¹⁴And they said, "Some [say] John, the Immerser; some, Elijah, and others Jeremiah, or one of the prophets." ¹⁵And he says to

them, "But who do you say that I am?" ¹⁶And Simon Peter answered, and said, "You are the Christ, the son of the living God." ¹⁷And Jesus answered and said to him, "Happy are you, Simon Bar-Jonah, for flesh and blood have not revealed it to you, but my heavenly Father. ¹⁸And I also say to you that you are a rock, and on this rock I will build my assembly, and the gates of *Hadēs* shall not triumph over it. ¹⁹I will give the keys of the heavenly reign to you, and whatever you bind on the earth shall be bound in the heavens, and whatever you loose on the earth shall be loosed in the heavens." ²⁰Then he charged the disciples that they should tell no man that he was the Christ.

Mark viii: 27-30. And Jesus and his disciples went out to the villages of Kaisarea of Philip, and on the road he asked his disciples, saying to them, "Who do men say that I am?" ²⁸And they told him, saying, "[Some say] 'John the

MATT. xvi: 18. "Thou art *Petros* and on this *petra*," in Greek; in Aramaic, "Thou art, *Kephas*, and on this *kepha*." Christ does not say "on thee," Peter the man, but on this rock. *Petra*, the feminine, refers not to Peter, but to his statement, confessing Christ. The Greek *ekklesia*, rendered church, ordinarily, seems to denote congregation, or assembly, rather than church, as the word is usually understood. At the time these words were spoken Christians were not associated in church relations, as now, but every group of Christians was an *ekklesia*, an assembly, or congregation. It is derived, by some, from *ekkalein*, to call out. Others derive it from the Hebrew *kel*, an assembly. Parkhurst observes, "In the Seventy, this word almost constantly answers to the Hebrew *kel* which denotes an *assembly* or *congregation*, and is often applied to the *general assembly* of the Israelitish people." In proof of this, he refers to Deut. xviii: 16, xxxi: 30; Joshua ix: 35; 1 Kings xviii: 14, 22, 56, 66. This statement is confirmed from Acts vii: 38, where it is said, "Moses was in the church (*ekklesia*), in the wilderness." See also Gesenius's Hebrew Lexicon, as translated by Robinson, on the word *kel*. In Acts xix: 32-41, the word *ekklesia* occurs three times, and is uniformly rendered by the word *assembly* in our common English version. The Greeks used it to denote any popular assembly, met for any purpose whatsoever. "The gates of *Hadēs*" denotes the powers of destruction. It is our Lord's way of saying that his church cannot be destroyed. The reader will see that as *petra* is in the feminine, and that as it is on *petra* that Christ's assembly is built, the Catholic doctrine of the primacy of Peter has no foundation. It is not on Peter, but on the confession of Christ, that his church is founded.

Immerser,' and others, 'Elijah,' and others, 'One of the prophets.' " ²⁹And he asked them, "But who do you say that I am?" Peter answers, and says to him, "You are the Christ, *the son of God*." ³⁰And he charged them that they should tell no man of him.

Luke ix: 18-20. And it occurred as he was praying in private, the disciples were with him, and *Jesus* asked them saying, "Who do *men* say that I am?" ¹⁹And they answered, and said, "[Some say] 'John, the Immerser;' and others, 'Elijah;' and others that 'A certain ancient prophet has risen.' " ²⁰And he said to them, "But who do you say that I am?" And Peter answering, said, "The Christ of God."

OUR LORD FORETELLS HIS DEATH AND RESURRECTION.

Matt. xvi: 21-28. From that time Jesus Christ began to disclose to his disciples that he must go to Jerusalem, and suffer much from the presbyters, and high priests, and scribes, and be killed, and be raised the third day. ²²And Peter took him and remonstrated with him, and said, "Far be it from you, Master: this shall not happen to you." ²³But he turned and said to Peter, "Get behind me, adversary; you are an offense to me, for you regard not the things of God, but those of men." ²⁴Then Jesus said to his disciples, "If any man wishes to come after me let him renounce himself, and let him bear his cross and follow me, for whoever wishes to save his life shall lose it; ²⁵and whoever shall lose his life on my account shall find it. ²⁶For what is a man profited if he

MATT. xvi: 25, 26. In the E. V. the Greek word *psuche* is rendered "life" twice in one verse, and twice "soul," in the other. In the R. V. it is rendered "life" all four times, but is put as "soul" in the margin. It should be life, always. Clarke says: " 'Lose his own soul, or lose his life.' On what authority many have translated the word *psuche*, in the twenty-fifth verse, life, and in this verse, soul, I know not; but am certain it means life in both places. If a

gain the whole world, and forfeit his life, or what shall a man give in exchange for his life? ²⁷For the Son of Man is about to come in his Father's glory, with his messengers, and then he will recompense each one according to his doing. ²⁸Truly I say to you *that* there are some standing here who will not taste death till they see the Son of Man coming in his reign.'

Mark viii: 31-38. ix: 1. And he began to teach them that the Son of Man must suffer many things, and be rejected by the presbyters, and the high priests, and the scribes, and be killed, and after three days rise again. ³²And he spoke this word plainly. And Peter took him aside, and began to remonstrate with him. ³³But *Jesus*, turning round, and looking on his disciples, reprimanded Peter, and says, "Get behind me, adversary, for you think not the things of God, but

man should gain the whole world, its riches, honors and pleasures, and lose his life, what would all these profit him, seeing they can only be enjoyed during life?"

But it is not the mere animal life that is referred to; it is the faculty of enjoying life. The selfish man, who chiefly seeks to save his life, loses it, and he who unselfishly is willing to sacrifice it, gains thereby. It profits one not at all to gain even the world, if he loses his life, or degrades the quality of his life by the process.

It is true, also, that one may lose his soul in the process of seeking gain, but the text does not refer to the soul, true though it is that the soul is often lost—not beyond recovery, but still lost, like the silver, the sheep, and the prodigal, to be at length found by the great Seeker, who will not cease from his divine labors "*until he finds*" all the lost.

MATT. xvi: 27; Mark viii: 35-37; Luke ix: 24, 25. The Son of Man is *about* to come. We have called attention to the strange fact in the E. V. and R. V., of the almost constant overlooking of the significant and emphatic word *mellō*, about. It is often the key-word to the correct understanding of a passage, and yet it is frequently unrecognized in both translations. Here, instead of saying according to R. V., "The Son of Man shall come," indefinitely, the language is, "The Son of Man is about, *mellei*, to come." This makes the second coming to be then near, and verse 28 corroborates: "There are some standing here who will not taste death till they see the Son of Man coming in his kingdom." The second coming of Christ was during the life-time of those who heard him speak.

the things of men.” ³⁴And he called to the crowd with his disciples, and said to them, “If any man desires to come after me, let him renounce himself, and take up his cross, and follow me. ³⁵For whoever desires to save his life shall lose it, and whoever shall lose his life, for my sake, and for the good news, shall save it. ³⁶For what does it profit a man to gain the whole world, and forfeit his life, ³⁷or what shall a man give in exchange for his life? ³⁸If, therefore, any one shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of Man will also be ashamed of him, when he comes in his Father’s glory, with the holy angels.” ix: 1. And he said to them, “Truly I say to you that there are some of those that stand here, who will not taste death, till they see God’s kingdom come with power.”

Luke ix: 21-27. And he charged them, and commanded [them] to tell this to no man, saying, ²²“The Son of Man must suffer many things, and be rejected by the presbyters, and high priests, and scribes, and be killed, and be raised up on the third day.” ²³And he said to all, “If any one wishes to come after me, let him renounce himself, and take up his cross, daily, and follow me. ²⁴For whoever wishes to save his life will lose it; and whoever shall lose his life on my account will save it. ²⁵For what is a man profited if he gain the whole world, and lose, or forfeit himself? ²⁶For whoever shall be ashamed of me and my words, the Son of Man will be ashamed of him, when he comes in his own glory, and the Father’s, and the holy angels.’ ²⁷But I tell you truly, some of those that stand here will not taste death till they see the reign of God.”

THE TRANSFIGURATION.

Matthew xvii: 1-13. And six days after, Jesus takes with him Peter, and Jacob, and John, his brother, and pri-

vately conducts them up into a high mountain, ²and he was transformed in their presence, and his face shone as the sun; and his garments became white as the light. ³And behold, Moses and Elijah appeared to them, talking with him. ⁴And Peter addressed Jesus and said, "Master, it is good for us to be here. If you desire, I will make here three booths,—for you one, and Moses one, and Elijah one." ⁵While he was speaking, behold, a luminous cloud enveloped them, and behold, a voice from the cloud, saying, "This is my son, the beloved, in whom I delight, hearken to him." ⁶And when the disciples heard it, they fell on their faces, and were greatly frightened. ⁷And Jesus came near, touched them, and said, "Arise, and be not afraid." ⁸Then they raised their eyes, but they saw no one except Jesus *himself*. ⁹And as they were descending the mountain, Jesus charged them, saying, "Tell the vision to no man, till the Son of Man shall be raised from the dead." ¹⁰And *the* disciples asked him, saying, "Why then do the scribes say that Elijah must first come?" ¹¹And he answered and said, "Elijah indeed comes, and will restore all things, but I say to you, ¹²that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. So also the Son of Man is about to suffer by them." ¹³Then the disciples understood that he spoke to them of John, the Immerser.

Luke ix: 28-36. And it occurred about eight days after these words, that he took Peter, and John, and Jacob, and went up into the mountain to pray. ²⁹And it occurred, as he prayed, [that] the form of his face was changed, and his raiment [became] glittering white. ³⁰And behold, two men conversed with him, who were Moses and Elijah, ³¹who appeared

MATT. xvii: 2. The word here is more than "transfigured;" it is "transformed." Verse 6, Matthew says "face."

in glory, and spoke of his departure, which he was about to accomplish in Jerusalem. ³²But Peter, and those with him, were drowsy, but having remained awake, they saw his glory, and the two men that stood with him. ³³And it occurred, as they were departing from him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three booths,—for you one, and for Moses one, and for Elijah one," not knowing what he said. ³⁴And as he thus spoke, a cloud came and enveloped them, and they feared as they entered the cloud. ³⁵And a voice came out of the cloud, saying, "This is my son, the beloved, hearken to him." ³⁶And when the voice ceased Jesus was found alone. And they kept it close, and told no man, in those days, what they had seen.

Mark ix: 2-13. And six days after, Jesus takes Peter, and Jacob, and John, and privately conducts them by themselves, up into a high mountain, and he was transformed in their presence. ³And his clothing became exceedingly resplendent; whiter than any fuller on earth could whiten. ⁴And Elijah and Moses appeared there to them, and were conversing with Jesus. ⁵And Peter exclaimed to Jesus, "Rabbi, it is good for us to be here; and let us make three booths,—one for you, and one for Moses, and one for Elijah." ⁶For he knew not what to answer, for they were terrified. ⁷And there came a cloud enveloping them, and a voice out of the cloud [saying], "This is my son, the beloved, hear him." ⁸And suddenly looking around they saw no one any longer with themselves, except Jesus, only. ⁹And as they were descending the mountain, he charged them that they should relate to no man what they had seen, till the Son of Man should be raised from the dead. ¹⁰And they kept the matter to them-

LUKE ix: 32. *Diagrēgorēsantes*, waking after an interval, into full wakefulness. The word is nowhere else found.

selves, discussing what "the rising again from the dead" could mean. ¹¹And they asked him, saying, ["Why do] the scribes say that Elijah must first come?" ¹²And he said to them, "Elijah is indeed coming first, to restore all things, and how is it written of the Son of Man that he must first suffer much, and be despised? ¹³But I say to you that Elijah has come, as it is written of him, and they have done to him whatever they pleased."

THE DEAF AND DUMB SPIRIT EXORCISED.

Matthew xvii: 14-20. And when they had come to the crowd, there came to him a man, kneeling to him, and saying, ¹⁵"Master, have pity on my son, for he is a lunatic, and is sick, for he frequently falls into the fire, and frequently into the water; ¹⁶and I brought him to your disciples, but they could not cure him." ¹⁷And Jesus answered and said, "O unbelieving and perverse generation! How long shall I be with you? How long shall I endure you? Bring him here to me." ¹⁸And Jesus reproved him, and the demon went out of him, and the boy was cured from that hour. ¹⁹Then the disciples came to Jesus privately, and said, "Why could not we exorcise it?" ²⁰And he says to them, "On account of your little faith; for truly I say to you, if you have faith as a mustard-grain, you shall say to this mountain, 'Be removed from here, there,' and it shall remove, and nothing will be impossible to you."

Mark ix: 14-29. And when they came to the disciples they saw a great crowd about them, and the scribes disputing with them, ¹⁵and immediately all the crowd, when they saw him, were awestruck, and running to him saluted him. ¹⁶And he asked them, "What are you disputing about with

them?" ¹⁷And one of the crowd answered him, "Teacher, I have brought to you my son, who has a mute spirit, ¹⁸and whenever it seizes him, it convulses him, and he froths, and grates his teeth, and pines away; and I spoke to your disciples to exorcise it, but they could not." ¹⁹And he answers them, and says, "O unbelieving generation! How long shall I be with you? How long shall I endure you? Bring him to me." ²⁰And they brought him to him. And when he saw him, the spirit immediately threw him into spasms, and he fell on the ground, and rolled about, frothing. ²¹And he asked his father, "How long a time is it since this has befallen him?" And he said, "From childhood; ²²and often it has thrown him into fire, and into waters, to destroy him; but if you can do anything, have pity on us, and help us." ²³And Jesus said to him, "If you can! All things are possible to him that believes." ²⁴The father of the child immediately cried out with tears, and said, "I believe, help my unbelief." ²⁵And when Jesus saw that the crowd was running together, he rebuked the impure spirit, saying to it, "Mute and deaf spirit, I command you to come out of him, and enter him no more." ²⁶And it came out, crying out, and greatly convulsing him, and he became like one dead, so that many said, "He is dead." ²⁷But Jesus took his hand, and raised him up, and he stood up. ²⁸And when he had entered a house his disciples asked him privately, "[Why] could not we exorcise it?" ²⁹And he said to them, "This kind can go out only by prayer and fasting."

Luke ix: 37-43. And it occurred on the next day, when they had descended the mountain, [that] a great crowd met him. ³⁸And behold, a man from the throng cried out, saying, "Teacher, I pray you look on my son, for he is my only child. ³⁹And behold, a spirit seizes him, and he suddenly

cries out, and it so dashes, and convulses him, that he froths, and after bruising him, it departs from him with difficulty. ⁴⁰And I implored your disciples to exorcise it, but they could not. ” ⁴¹And Jesus answered, and said, “O faithless and perverse generation! How long shall I be with you, and endure you? Bring your son here.” ⁴²And while he was approaching, the demon dashed him down, and violently convulsed him. But Jesus reproved the impure spirit, and cured the boy, and delivered him to his father. ⁴³And all were amazed at the majesty of God.

THE DEATH AND RESURRECTION OF JESUS FORETOLD.

Matthew xvii: 22-23. And while they were traveling in Galilee, Jesus said to them, “The Son of Man is about to be delivered into men’s hands. ²³And they will kill him, and the third day he will be raised.” And they were exceedingly grieved.

Mark ix: 30-32. And they departed thence, and passed through Galilee, and he desired that no man should know it; ³¹for he taught his disciples, and said to them, “The Son of Man is delivered up into the hands of men, and they will kill him; and when he is killed, after three days he will rise again.” ³²But they did not understand the language, and were afraid to ask him.

Luke ix: 43-45. And while all were wondering at all the things that he was doing, he said to his disciples, “Fix these words in your ears, for the Son of Man is about to be delivered into men’s hands.” ⁴⁵But they did not understand this word, and it was veiled from them, that they might not perceive it, and they were afraid to ask him concerning this saying.

THE COIN FOR THE TEMPLE SERVICE.

Matthew xvii: 24-27. And when they came to Kapharnaum the collectors of the di-drachma came to Peter, and said, "Does not your teacher pay the di-drachma?" "He says, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon, from whom do the kings of the earth receive taxes, or tribute, from their sons, or from aliens?" "And when he said, "From aliens," Jesus said to him, "Then are the sons exempt. "But that we may not offend them, go to the lake, and cast a hook, and take the first fish that comes up, and when you have opened his mouth you will find a stater; take that and give to them for me and you."

THE STRUGGLE FOR SUPERIORITY.

Matthew xviii: 1-14. In that hour the disciples came to Jesus, saying, "Who, then, is greater [than others] in the heavenly kingdom?" "And he called a little child to him, and placed it among them, and said, "Truly I say to you, if you do not turn and become as little children, you will not enter into the heavenly reign. "Whoever, therefore, shall humble himself as this little child, will be the greater in the heavenly reign. "And he who receives one such little child in my name, receives me. "And he who shall give cause of offence to one of these little ones, that believe in me, it would be profitable for him that an upper mill-stone were hung about his neck, and that he be sunk in the depths of the lake.

MATT. xvii: 24. About a half shekel, or 30 cents. See Ex. xxx: 13, 14. A shekel was 60 cents

MATT. xviii: 6. "The punishment here alluded to, though not in use among the Jews themselves, was so among the Greeks, Romans, and the surrounding nations; where it was inflicted on criminals of the worst sort, especially parricides and those guilty of sacrilege. The custom seems to have grown into a proverb for dreadful and inevitable ruin."—*Greswell*.

⁷“Alas for the world, because of offences! For it is necessary that offences come, but alas for that man through whom the offence comes! ⁸If, then, your hand or your foot offend you, cut it off, and cast it from you. It is good for you to enter life crippled, or lame, rather than having two hands, or two feet, to be cast into the æonian fire. ⁹And if your eye offend you, tear it out, and cast it from you. It is good for you to enter life one-eyed, rather than having two eyes, to be cast into the fiery Gehenna.

¹⁰“See that you do not despise one of these little ones; for I say to you that in the heavens their angels continually see the face of my heavenly Father. ¹²What do you think? Should any man have a hundred sheep, and should one of them go astray, will he not leave the ninety-nine and go on the mountains, and seek the stray one? ¹³And if he should find it, truly I tell you, that he rejoices over it more than over the ninety-nine which did not go astray. ¹⁴So it is not the purpose of my heavenly Father that one of these little ones should perish.”

Luke ix: 46-50. And a debate sprang up among them, [as to] which of them should be greater. ⁴⁷But when Jesus saw the thought of their heart, he took a little child, and placed it beside him, and said to them, ⁴⁸ “Whoever receives this little child in my name, receives me; and whoever shall receive me, receives him who sent me; for he who is least among you all, the same is great.” ⁴⁹And John answered and said, “Master, we saw one exorcising demons in your name, and we forbade him, because he does not follow us.” ⁵⁰And Jesus said to him, “Forbid not; for he that is not against you, is for you.”

Mark ix: 33-50. And they came to Kapharnaum; and

when he was in the house he asked them, "What were you discussing on the road?" ³⁴But they were silent, for they debated on the road who [was] greater [than others]. ³⁵And he sat down, and called the twelve, and says to them, "If any man desires to be first, he shall be last of all, and servant of all." ³⁶And he took a little child, and placed it among them, and folding it in his arms, he said to them, ³⁷"Whoever shall receive one of *these* little children in my name, receives me, and whoever receives me, receives not me, but him that sent me." ³⁸John said to him, "Teacher, we saw one exorcising demons in your name, and we forbade him, because he followed not us." ³⁹But Jesus said, "Do not forbid him, for there is no man [who] will do a mighty work in my name, and be able, readily, to speak ill of me. ⁴⁰For he that is not against us, is for us. ⁴¹For whoever may give you a cup of water to drink, in the name that you are Christ's, truly I say to you, he shall by no means lose his reward. ⁴²And whoever shall offend one of these little ones that believe, it would be better for him if an upper mill-stone were hanged about his neck, and he thrown into the lake. ⁴³And

MARK. ix: 43-50. *Fire that never shall be quenched.* The word answering to *never shall be quenched*, ver. 43, 45, is *asbeston*; but in ver. 44, 46, 48, the phrase is *ou sbennutai*, translated *not quenched*; of which the former is an adjective, derived from the latter, though it is translated as a verb in the future tense; the latter is a verb. The worm and the fire are here added as characteristics and aggravations of *Gehenna*, ver. 43; and the whole description is metaphorical, and, by the use of lively and terrible figures, denotes a state of awful misery. So far, I suppose, all agree. But whether that misery be temporary or endless, is yet a question in dispute. The terms here used, therefore, should be well considered; because the question itself is of vital consequence.

The adjective, used in ver. 43, 45, occurs in the passages cited below, from Strabo, Plutarch, Josephus, and Eusebius. "Strabo, the celebrated geographer, speaking of the Parthenon, a temple at Athens, says, 'In this was the inextinguishable or *unquenchable lamp*,' by which he simply means the lamp which was kept continually burning, but which was extinguished or quenched, ages ago. Plutarch, the well known author of the biographies familiarly termed 'Plutarch's Lives,' calls the sacred fire of the temple *unquenchable fire*, though he says, in the very next sentence, they had sometimes gone out.

if your hand offend you, cut it off; it is good for you to enter the life crippled, [rather] than to enter Gehenna, into the inextinguishable fire, with two hands. ⁴⁵And if your foot offend

Josephus, speaking of a festival of the Jews, says that every one brought fuel for the fire of the altar, which 'continued *always unquenchable*,' although it had actually ceased, and the altar itself had been destroyed with the temple, at the time he wrote. Eusebius, the father of ecclesiastical history, describing the martyrdom of several Christians at Alexandria, says, 'They were carried on camels through the city, and in this elevated position were scourged, and finally consumed in *unquenchable fire*,' though it could not have burned, probably, more than an hour or two at the most. These authors, writing in their own tongue, or a language with which they were perfectly familiar, must have known, most assuredly, the value and import of the phrase 'unquenchable fire;' and it is as clear as demonstration can make it, that they did not understand it to mean *endless*."—Univ. Expos. (N. Ser.) vol. iv., pp. 338, 339. The Scriptural usage of the word is similar. It often occurs where it cannot be understood to indicate an *endless burning*. The adjective is not found in the Old Testament; nor does it occur in the New, except in the passage under consideration, and Matt. iii: 12, and the parallel place, Luke iii: 17. And that *unquenchable* does not mean *endless* in the two places last named, see note on Matt. iii: 12. But the verb, here used in ver. 44, 46, 48, and from which the adjective is derived and has its force, occurs several times in the Old Testament. Its usage may show in what manner the Jews understood it when applied to *fire*. See Isa. i: 31; xxxiv: 10; lxvi: 24; Jer. iv: 4; vii: 20; xvii: 27; xxi: 12; Ezek. xx: 47, 48; Amos v: 6. In all these cases, though punishment be indicated by the fire, yet the unquenchableness of that fire does not denote that the punishment shall be endless: for the judgments were to be executed on the earth, and their end is manifest. The same word occurs, Ezek. xxxii: 7, where it is translated *cover*. This, however, being its *positive* form, does not clearly indicate its force, when used *negatively*. The same is true of several other passages where the word occurs, and which I therefore omit. But the same word is applied to the sacred fire, in a manner which more clearly, if possible, demonstrates the fact that it does not denote *endless*. "And the fire upon the altar shall be burning in it; it *shall not be put out*; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it *shall never go out*." Lev. vi: 12, 13. It is worthy of remark that Josephus, as before quoted, calls this fire by the same name, *unquenchable*, although, when he wrote, it had already been *put out* and effectually *quenched*.

So much in regard to the general usage of these words. But it is agreed, on all hands, that this passage in Mark has special reference to Isa. lxvi: 24, and that its peculiar forms of expression are taken from that place, almost literally. And, as our Lord gives no intimation to the contrary, we are justified in the belief that he used the language in the same sense as the prophet. To what kind of fire, then, did Isaiah refer? and to what kind of punishment? "And it shall come to pass that from one new moon to another, and from one Sabbath

you, cut it off; it is good for you to enter the life lame, [rather] than to be cast into Gehenna with two feet. "And if your eye offend you, tear it out; it is good for you to enter the reign

to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for *their worm shall not die, neither shall their fire be quenched*; and they shall be an abhorring unto all flesh." Isa. lxvi: 23, 24. This, it will be observed, was to be accomplished, while *Sabbaths* and *new moons* continued; and while men built houses, and planted vineyards, and occupied them, as appears by comparing ch. lxvi: 17-22, with lxvi: 22-24. The "learned Gataker" thus speaks of the *fire* and the *worm*: "The prophet, in this clause, pursueth the allegory taken from corpses unburied. And this the Jewish doctors, some of them, taking notice of, but withal taking it literally that this shall be part of the strange sights, ver. 19, that should be shown to Gog's and Magog's army, that though the judgment inflicted on them be by fire, Ezek. xxxviii: 22, yet the worms that bred in their carcasses, lying many months unburied, Ezek. xxxix: 9, shall live in the fire; which fiction, others, to shun, say that the *worm* hath reference to the bodies unburned; the *fire* to their cities burnt down with fire from above. Ezek. xxxix: 9. See Rev. xx: 6, 8. But such salves need not; the *worm* hath reference to such vermin as is wont to breed in and feed on dead corpses; such carcasses especially as lie so long above ground, until they rot, and become as dung or carrion, Job xxi: 26; Ps. lxxxiii: 10; Isa. xiv: 11, 19, 20; the *fire*, to the burning of such bodies, not fit now to be stirred, or removed, but to be consumed by fire, in the places where they lie, ch. ix: 5; xxx: 33; Ezek. xxxix: 9. So that the resemblance is taken from the bodies that lie rotting on the face of the earth, till they crawl all over with worms and maggots, and in regard both of their unfitness to be managed and the multitude of them, it is *a long time* ere they can be consumed with fire." So much for the usual exposition; by which the undying worm and unquenchable fire are represented as enduring for a long time. And in the *spiritual* application which Gataker thought it necessary to make, he by no means confines it to a future endless punishment, but allows it to be *at least* equally applicable to judgments executed on the earth: "By the whole similitude, or allegory, that dreadful, direful, and detestable condition is expressed, that shall, at first or last, befall all obstinate wicked ones; sometimes in exemplary judgments executed upon them in this world; partly, by inward torture of mind, Dan. v: 6; partly, by corporeal pains, 2 Chron. xxi: 18, 19; Acts xii: 23; and ignominious usages; Isa. xxii: 17, 18; Jer. xxii: 18, 19. The punishment here indicated is horrible, truly; yet there is no evidence that it was to endure without end. It was rather the same which our Lord predicted, on several occasions, as the *damnation of hell*, and a time of unequalled tribulation. See Matt. iii: 7; xxiii: 33; xxiv: 21; and the notes. See also Matt. xxiii: 34-36.

It may be added that the function of worms is to prevent putrefaction, and fire consumes and purifies. What should their moral analogue be, but discipline? The worm and the fire symbolize purifying correction.

Every one shall be salted with fire, &c. Some have strangely supposed that

of God one-eyed,[rather] than to have two eyes, and be cast into Gehenna, ⁴⁸where their worm does not die, and the fire is not quenched. ⁴⁹For every one shall be salted with fire, and every sacrifice shall be salted with salt. ⁵⁰Salt is good; but if the salt become saltless, with what will you season it? Have salt in yourselves, and be at peace with each other. ”

FORGIVENESS.

Matthew xviii: 15-35. “And if your brother should sin, go show him his fault between you and him alone. If he hear you, you have gained your brother. ¹⁶But if he hear [you] not, take with you one or two besides, so that by the mouth of two or three witnesses every word may be proved. ¹⁷And if he should disregard them, inform the assembly; and

our Lord meant the fire of hell will eternally preserve the bodies of men in a fit condition to be tormented, even as salt preserves flesh from putrefaction. But Bishop Brownell's exposition seems much more reasonable: “The opinions of commentators on this very obscure verse are almost endless; but the following seems as probable as any; namely, after declaring that every sacrifice, however painful, must be made, rather than renounce our faith, ver. 43-48, Christ adds as a reason, that ‘every one’ who devotes himself to the service of God ‘shall be salted with fire,’ that is, shall be fitted for that service by trials, and difficulties, and mortifications; in the same way as ‘every sacrifice’ offered under the law was to be ‘salted with salt,’ Lev. ii: 13, before it could be acceptable to God. According to this, ‘every one’ means every Christian, or person who devotes himself to God; ‘to be salted’ is taken figuratively for to be perfected, rendered acceptable in the sight of God, which is sanctioned by Matt. v: 13; Col. iv: 6; and ‘fire’ denotes trials and sufferings. Comp. 1. Cor. iii: 13-15.”—*Brownell*. “Every one shall be salted for the fire of God's favor; that is, shall be prepared to be offered a sacrifice to God, holy and acceptable. For although the proposition be universal, it must be limited by the nature of the subject thus: Every one, who is offered a sacrifice to God, shall be salted for the fire, as every sacrifice is salted with salt.”—*Macknight*. So far is Macknight from finding in this passage any proof that some must endure endless misery, that he qualifies it somewhat, apparently fearful that his readers would understand it to teach the final salvation of all men. “The crosses, afflictions, and severe sacrifices, occasioned by the practice of piety and the profession of true Christianity, are here compared to fire; even to a fire which produces the same effect on the mind which salt produces on flesh, preserving it from corruption.”—*Beausobre*.—*Paige*.

MATT. xviii: 15. S. omits “against thee.”

if he disregard the assembly, then let him be to you as the Gentile and the tax-collector. ¹⁸Truly I say to you, whatever things you shall bind on the earth, shall be bound in [the] heavens, and whatever you may loosen on the earth, shall be as loosened in [the] heavens. ¹⁹Again, truly I say to you, that if two of you on earth agree about anything which they may ask, it shall be done for them by my heavenly Father. ²⁰For where two or three are assembled into my name, there am I, among them."

²¹Then Peter came and said to him, "Master, how often shall I forgive my brother, if he sin against me? Till seven times?" ²²Jesus says to him, "I say to you not [only] till seven times, but till seventy times seven. ²³Therefore, in this [respect] the heavenly reign resembles a king who wished to settle an account with his slaves. ²⁴And when he had begun to settle, they brought to him one who was a debtor for ten thousand talents. ²⁵But as he was unable to pay, his master ordered him to be sold, and his wife, and the children, and all he had, and payment to be made. ²⁶Therefore, the slave fell down and rendered him homage, saying, 'Have patience with me, master, and I will pay you all.' ²⁷Then the master of the slave, being moved with pity, released him, and forgave the debt. ²⁸But the slave went out and found one of his fellow-slaves, who owed him a hundred denaries, and seizing him, he choked him, saying, 'Pay what you owe.' ²⁹Therefore, the fellow-slave fell down and besought him, say-

MATT. xviii: 20. "Into my name." *Eis onoma* and *en onoma* are not the same. "Into my name" implies the thought of association with him. So xxviii: 19.

MATT. xviii: 24. Some of the oldest MSS. say many talents—10,000 talents would be more than \$11,000,000.

MATT. xviii: 28. A denary is about 14 cents.

ing, 'Have patience with me, and I will pay you.' ³⁰And he would not, but went away and cast him into prison, till he should pay the debt. ³¹When, therefore, his fellow-slaves saw what had been done, they were very sorry, and went to their master, and related all that had been done. ³²Then his master called him to him, and said to him, 'Wicked slave! I remitted all that debt to you because you entreated me. ³³Ought you not to have had pity on your fellow-slave, as I also had pity on you?' ³⁴And his master was angry, and delivered him to the jailers, till he should pay all that he owed. ³⁵So, also, my heavenly Father will do to you, if you do not from your hearts forgive each one his brother."

THE SEVENTY-TWO COMMISSIONED.

Luke x: 1-16. Now after these things the Master appointed seventy-two others, and sent them by pairs before his face, into every city and place where he was about to go; ²and he said to them, "The harvest is indeed ample, but the laborers few; therefore entreat the Master of the harvest that he send out laborers into his harvest. ³Go, behold, I send you as lambs among wolves. ⁴Carry no purse, nor sachel, nor sandals; and salute no man by the way; ⁵and into whatever house you enter, first say 'Peace to this house.' ⁶And if a son of peace be there, your peace shall rest on it; otherwise it shall return to you. ⁷And in that house remain, eating and drinking such things as they have; for the laborer is worthy of his hire. Go not from house to house. ⁸Also, into whatever city you enter, and they receive you, eat such things as are set before you; ⁹and cure the sick in it, and say to them, 'God's reign has come nigh you.' ¹⁰But into whatever city you enter, and they do not receive you, go into its open squares and say, "'Even the dust of your city that adheres to our feet, we wipe off against you. Know this, how-

ever, that God's reign has come near.' ¹²I say to you, it will be more endurable for Sodom in that day than for that city. ¹³Alas for you, Chorazin! Alas for you, Bethsaida! For if the mighty works that were wrought in you had been done in Tyre and Sidon, they would have reformed long ago, sitting in sackcloth and ashes. ¹⁴But it will be more endurable for Tyre and Sidon, in the judgment, than for you. ¹⁵And you, Kapharnaum, shall you be exalted to heaven? You shall go down to Hades. ¹⁶He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him that sent me."

JESUS JOURNEYS TO JERUSALEM.

Luke ix: 51-56. And it occurred, when the days of his withdrawal were being completed, he resolutely set his face to go to Jerusalem, ⁵²and sent messengers before his face, and they went and entered a Samaritan village to prepare for him. ⁵³And they did not receive him, because his face was as if he was going to Jerusalem. ⁵⁴And when his disciples, Jacob and John, saw [this], they said, "Master, do you desire us to command fire to descend from heaven to consume them, even as Elijah did?" ⁵⁵But he turned and reproved them, and said, "You know not what kind of spirit you are of." ⁵⁶And they went to another village.

John vii: 2-10. And the Jews' feast of the tabernacles was near. ³His brothers, therefore, said to him, "Depart hence, and go into Judea, [so] that your disciples may see your works that you do. ⁴For no man does anything in secret, and seeks that it be openly known. If you do these things, manifest yourself to the world." ⁵For even his brothers did not believe on him. ⁶Jesus therefore said to them, "My time has not yet come, but your time is always ready. ⁷The world

cannot hate you; but it hates me, because I testify that its works are evil. ⁸Go up to the feast; I do not go up to this feast, because my time has not yet fully arrived." ⁹When he said these things to them, he remained in Galilee. ¹⁰But when his brothers had gone up, then he also went up to the feast, not publicly, but privately.

JESUS HEALS TEN LEPERS.

Luke xvii: 11-19. And it occurred, as he was going to Jerusalem, that he went through the interior of Samaria and Galilee. ¹²And as he entered a certain village, ten lepers met him, ¹³who stood at a distance, and raised their voices, saying, "Jesus, Master, pity us!" ¹⁴And when he saw them he said to them, "Go, show yourselves to the priests." And it occurred as they went, they were cleansed. ¹⁵And one of them, when he saw that he was cured, returned, glorifying God with a loud voice; ¹⁶and he fell on his face at his feet, giving him thanks; and he was a Samaritan. ¹⁷And Jesus, answered and said, "Were not the ten cleansed? But where [are] the nine? ¹⁸Was there none found but this alien to return and give glory to God?" ¹⁹And he said to him, "Arise! go your way; your faith has saved you."

LUKE xvii: 19. "Your faith has saved you," is not in the Vatican codex.

PART VI.

THE FEAST OF TABERNACLES, AND UNTIL JUST BEFORE THE FOURTH PASSOVER.

TIME—ABOUT SIX MONTHS.

JESUS AT THE FEAST OF TABERNACLES.

John vii: 11-52. The Jews, therefore, sought him during the feast, and said, "Where is he?" ¹²And there was much murmuring about him among the crowds; some said, "He is a good man;" others said, "No, but he misleads the people." ¹³No man, however, spoke with freedom concerning him, for fear of the Jews. ¹⁴And now the feast being half over, Jesus went up into the temple, and taught. ¹⁵Therefore the Jews wondered, saying, "How does this man know letters, not having learned?" ¹⁶Therefore Jesus answered them, and said, "My teaching is not mine, but his that sent me. ¹⁷If any man chooses to do his will, he shall know of the teaching, whether it is from God, or [whether] I speak of myself. ¹⁸He that speaks from himself seeks his own glory; but he that seeks the glory of him that sent him, is true, and there is no unrighteousness in him. ¹⁹Has not Moses given you the law, and [yet] not one of you does the law? Why do you seek to kill me?" ²⁰The crowd answered, "You have a demon; who is seeking to kill you?" ²¹Jesus answered, and said to them, "I have done one work, and you all wonder because of this. ²²Moses has given you circumcision, not that it is of Moses,

but *because it is* of the fathers, and you circumcise a man on [the] Sabbath. ²³If a man receive circumcision on [the] Sabbath, so that the law of Moses may not be violated, are you angry with me, because I have made a man entirely well on [the] Sabbath? ²⁴Judge not according to appearance, but judge righteous judgment."

²⁵Then some of the Jerusalemites said, "Is not this he whom they seek to kill? ²⁶And behold, he is talking openly, and they say nothing to him. Do the rulers truly acknowledge that this is the Christ? ²⁷But we know this man, whence he is; when the Christ comes, no one knows whence he is." ²⁸Jesus therefore cried out, teaching in the temple, and saying, "You know me, and you know whence I am, and I have not come of myself, but he that sent me is true, whom you do not know. ²⁹I know him, because I am *with* him, and he sent me." ³⁰Then they sought to seize him, but no man laid hands on him, because his hour had not yet come. ³¹But many of the crowd believed in him, and said, "When the Christ comes, will he do more signs than those that this man has done?"

³²The Pharisees heard the crowd murmuring thus about him, and the high-priests and the Pharisees sent officers to arrest him. ³³Jesus, therefore, said, "Yet a little while I am with you, then I go to him that sent me. ³⁴You will seek

JOHN vii: 34. "You shall not find me!" This language of our Lord to the Jews is thought by many to teach their final exclusion from his favor. It is usually misquoted thus: "If ye die in your sins, where God and Christ are ye never can come." The exact words are, "I go my way, and you will seek me and not find me, and you will die in your sins; where I go you can not come."—John vii: 34, viii: 21. But he uttered similar words to his disciples (John xiii: 33): "Little children, yet a little while I am with you. You shall seek me; and as I said unto the Jews, where I go, you can not come; so now I say to you."

To this it is replied that he said to his disciple Peter, "You can not follow me now, but you shall follow me afterward." True; but he also told the

me, and not find me; and where I am you cannot come.”
 “The Jews then said among themselves, “Where is this man about to go, that we shall not find him? Is he about to go to the dispersed among the Greeks, and to teach the Greeks?”

Jews, “You shall not see me till you shall say, Blessed is he that comes in the name of the Lord.” (Matt. xxiii: 39.) In both instances he meant that he should not be followed at that time, but in neither case did he mean that they should be excluded from his presence forever.

It is not possible to render exactly the different shades of the Greek negative. Sometimes one “not,” sometimes two or even three “nots” occur in a sentence. In the above passages Jesus says, “Ye shall seek me and shall *not* find me;” but in Matt. xxiv: 34, he says, “This generation shall *not not* pass away,” &c., and in Matt., xxiv: 21, “Great tribulation, such as was not since the beginning of the world to this time, *not not not* shall be.” The single not in John vii: 34, viii: 31, and xiii: 33, implies that the negative is not final, and hence the same Jews are told, “Ye shall not see me till ye shall say: Blessed is he that cometh in the name of the Lord.” The double and triple forms imply the strongest possible negative, while the single negative is less positive. In fact, the single negative in the same language addressed to the disciples, John viii: 51, supplemented by the words, “You cannot follow me now, but you shall follow me afterwards,” shows that the “not” does not indicate a final negative, and the same language addressed to the Jews supplemented by Matt. xxiii: 39, above quoted, proves that the “not” is not final.

The famous commentators thus explain the passage: “This whole clause is to be understood as future, though the words am and cannot are both in the present tense. The meaning is, where I shall be, you will not be able to come. That is, he, the Messiah, would be in heaven; and though they would earnestly desire his presence and aid to save the city and nation from the Romans, yet they would not be able to obtain it,—represented here by their not being able to come to him. This does not refer to their individual salvation, but to the deliverance of their nation. It is not true of individual sinners, that they seek Christ in a proper manner, and are not able to find him. But it was true of the Jewish nation, that they looked for the Messiah, and sought his coming to deliver them, but he did not do it.”—*Barnes*. “Rather, the time shall come, when your afflictions shall so increase, that ye shall desire, though too late, and in vain, that a prophet like me should arise among you, who should relieve you by his counsel and assistance.”—*Calmet*.

The final salvation of the soul is not referred to.

JOHN vii: 35. The dispersed among the Gentiles. Literally, the Greeks. “*Grotius, Wetstein, Rosenmueller and Kuinoel*, understand by the ‘dispersed’ the *Jews* scattered among the Gentiles, as in 2 Macc. i: 27. That the Israelites were at that time dispersed over the whole world, is known from Philo Judæus and Josephus.”—*Scott*.

³⁶What is this word that he said, ‘You will seek me, and will not find me, and where I am you cannot come?’ ”

³⁷And on the last day, the great [day] of the feast, Jesus stood and cried, saying, “If any man thirst, let him come to me, and drink. ³⁸He that believes in me, as the Scripture said, ‘Out of his belly shall flow rivers of living water.’” ³⁹But this he said concerning the Spirit which those believing in him were about to receive; for the Spirit was not yet [given] neither was Jesus glorified. ⁴⁰[Some] therefore, of the crowd, when they heard these words, said, “This is truly the prophet”; ⁴¹some said, “This is the Christ;” others said, “Does the Christ, then, come from Galilee? ⁴²Has not the Scripture said that the Christ comes of David’s seed, and from Bethlehem, the village where David was?” ⁴³[Thus] division occurred in the crowd because of him; ⁴⁴and some of them *said they should* arrest him, but no one laid hands on him. ⁴⁵Then the officers came to the high-priests and Pharisees, and they *say* to them, “Why did you not bring him?” ⁴⁶*But* the officers answered, “Man never so spake.” ⁴⁷The Pharisees, therefore, answered them, “Have you also been misled? ⁴⁸Do any of the rulers, or of the Pharisees, believe in him? ⁴⁹But this rabble, who do not know the law, are accursed.” ⁵⁰But Nicodemus—he who came to him before, being one of them—says to them, ⁵¹“Does our law judge a man until it first hear from him, and know what he does?” ⁵²They answered, and said to him, “Are you also from Galilee? Search and see; for no prophet rises out of Galilee.” * *

JOHN vii: 36. See comments on John vi: 34.

JOHN vii: 39. “Omit the word ‘given,’ which is not expressed at all in the original, and read ‘because neither was Jesus glorified.’”—*Alford*.

JOHN vii: 53: viii: 11, inclusive. It is to be regretted that the beautiful story of “the woman taken in adultery” is not authentic. It is not con-

JESUS ANNOUNCES HIMSELF AS GOD'S SON.

John viii: 12-20. Again, therefore, Jesus spoke to them, saying, "I am the Light of the world; he who follows me will not walk in the darkness, but *he has* the light of life." ¹³Then the Pharisees said to him, "You testify concerning yourself, your testimony is not true." ¹⁴Jesus answered, and said to them, "Even though I testify concerning myself, my testimony is true; because I know whence I came, and where I go; but you know not whence I came, nor where I go. ¹⁵You judge according to the flesh: I [thus] judge no man. ¹⁶But even though I judge, my judgment is true, because I am not alone, but I and the Father that sent me. ¹⁷And it is also written in your law that the testimony of two men is true. ¹⁸I am he who testifies concerning myself, and the Father that sent me testifies concerning me." ¹⁹Then they said to him, "Where is your Father?" Jesus answered *and said*, "You know

tained in S., V. or A., nor in most fathers and ancient versions. There are several expressions in it not contained elsewhere in John. The style of the narrative differs from the rest of John. A. has a blank space where the more recent MSS. record the accounts, showing that it was known but not received. It is undoubtedly a *post-apostolic* tradition. We give a rendering from Stephens's Greek text, amended by other codices: "And they went each to his own house. ¹Now Jesus went to the mountain of the olive trees. ²And in the early [morning] he came again to the temple, and all the people came to him, and he sat down and taught them. ³And the scribes and the Pharisees bring a woman caught in adultery, and placing her among them, ⁴they say to him, 'Teacher, this woman was taken in the very act [of] committing adultery. ⁵Now, in the law, Moses commanded us to stone such women; what say you?' ⁶But they said this, trying him, that they might have something of which to accuse him. But Jesus, stooping down, wrote on the ground with his finger. ⁷And when they continued asking him, he rose and said, 'Let the sinless one among you, cast the first stone at her.' ⁸And again stooping down, he wrote on the ground. ⁹And when they heard [this] they went out, one by one, beginning from the presbyters, even to the last, and left Jesus only, and the woman, standing among them. ¹⁰And Jesus, rising and seeing no one but the woman, said to her, 'Woman, where are they, your accusers? Has no one condemned you?' ¹¹And she said, 'No one, Master.' And Jesus said, 'Neither do I condemn you; go, and sin no longer.' See Deut xiii: 9; xvii: 7.

neither me nor my Father; if you knew me, you would also know my Father.” ²⁰These words he spoke in the treasury, as he taught in the temple, and no man arrested him, because his hour had not yet come.

JESUS DECLARES HIS DEATH.

John viii: 21-59. Then he said to them again, “I go away, and you will seek me, and will die in your sin; where I go you cannot come.” ²²Then the Jews said, “Will he kill himself, that he says, ‘Where I go you cannot come’?” ²³And he said to them, “You are from below, I am from above; you are of this world, I am not of this world. ²⁴Therefore I said to you that you will die in your sins, for unless you believe that I am, you will die in your sins.” ²⁵They said, therefore, to him, “Who are you?” *Then* Jesus said to them, “Even what I said to you at the beginning; ²⁶I have many things to say and to judge concerning you; but he that sent me is true, and the things I heard *with* him, these I say to the world.” ²⁷They knew not that he spoke to them of the Father, *God*. ²⁸Jesus therefore said, “When you have lifted up the Son of Man, then you will know that I am, and [that] I do nothing of myself, but as the Father taught me, so I say these things. ²⁹And he that sent me, he has not left me alone: [he] is with me, because I always do the things that are pleasing to him.” ³⁰[After] speaking these things many believed in him. ³¹Jesus therefore said to the Jews who had believed in him, “If you abide in my word, you are genuine disciples; ³²and you will know the truth, and the truth will free you.” ³³They answered him, “We are Abraham’s descendants, and to no one at any time have we been slaves; how say you, ‘You shall be freed?’” ³⁴Jesus answered them, “Truly, truly, I say to you, that every one

that commits sin, is a slave of the sin. ³⁵But the slave continues not in the house to the æon; the son does continue to the æon. ³⁶If, then, the son free you, you shall be free indeed. ³⁷I know that you are Abraham's offspring; but you seek to kill me because my word has no place in you. ³⁸I tell what I have seen with the Father; and you also do what you have heard from [your] father." ³⁹They answered and said to him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, you will do Abraham's works; ⁴⁰but now you are seeking to kill me, a man who has spoken the truth to you, which I have heard from God. Abraham did not do this! ⁴¹You do the works of your father." They said to him, "We have not been born of fornication, we have one Father, God." ⁴²Jesus said to them, "If God were your Father, you would love me, for I proceeded and came forth from God; for I have not even come of myself, but he sent me. ⁴³Why do you not understand my speech? Because you cannot hear my word. ⁴⁴You are from [your] father, the adversary, and you desire to do the lusts of your father. He was a man-slayer from the beginning, and stands not in the truth, because truth is not in him. When he speaks a lie, he speaks from his own, because he is a liar, and the father of it. ⁴⁵But because I speak the truth, you do not believe me. ⁴⁶Who of you convicts me of sin? If I speak truth, why do you not believe me? ⁴⁷He that is from God hears God's words; on this account you hear not, because you are not from God." ⁴⁸The Jews answered, and said to him, "Say we not well that you are a Samaritan, and have a demon?" ⁴⁹Jesus answered, "I have not a demon, but I

JOHN viii: 35 (also 51, 52.) To the æon, or age, that is, through or during the age; an indefinite, yet limited period. "Forever," as in E. V., is manifestly inaccurate.

honor my Father, and you dishonor me. ⁵⁰But I seek not my glory; there is one who seeks it, and judges. ⁵¹Truly, truly, I say to you, if any man keep my word, he shall not see death to the æon." ⁵²The Jews said to him, "Now we know that you have a demon; Abraham and the prophets died, and you say, 'If any one keep my word he will by no means see death, to the æon'." ⁵³Are you greater than our father Abraham, who died, and the prophets, [who] died? Whom do you make yourself?" ⁵⁴Jesus answered, "If I glorify myself, my glory is nothing. He who glorifies me is my Father, of whom you say that he is your God; ⁵⁵and [yet] you know him not, but I know him, and if I say that I know him not, I shall be a liar like you. But I know him, and keep his word. ⁵⁶Abraham, your father, rejoiced to see my day, and he saw it, and was glad." ⁵⁷Then the Jews said to him, "You are not yet fifty years old, and *has Abraham seen you?*" ⁵⁸Jesus said to them, "Truly, truly, I say to you, I am before Abraham was born." ⁵⁹Therefore they took up stones to cast at him, but Jesus concealed himself, and left the temple.

THE NEIGHBOR—THE GOOD SAMARITAN.

Luke x: 25-37. And behold, a certain lawyer stood up trying him, and saying, "Teacher, what shall I do to inherit æonian life?" ²⁶And he said to him, "What is written in the law? How do you read [it]?" ²⁷And he, answering, said,

JOHN viii: 58. "'I am [he]'" (*ego eimi*) occurs in Mark xiii: 6, Luke xxi: 8, where in the parallel passage, Matt. xxiv: 5, the record is in full, *I am the Christ*. The same phrase, '*I am*', is in verse 24, 28, of this same eighth chapter, also iv: 26, xiii: 19, Mark xiv: 62; and in these places it is so translated in the Common Version. It is, moreover, translated in the E. V., "*It is I*," in Matt. xiv: 27, Mark vi: 50, Luke xxiv: 39, John vi: 20. It is also translated in the E. V., "I am [he]," in John ix: 9, xviii: 5, 6, 8; and in Matt. xxvi: 22-25, it occurs as a question, '*Is it I?*' Here then, in every instance besides John viii: 58—the place under consideration—it clearly means, and is to be translated, and is in the E. V. translated, *I am he*, or in words equivalent to it. This is the acknowledged meaning everywhere else in the Four Gospels, and,

“‘You shall love the Lord your God with all your heart, and with all your life, and with all your strength, and with all your mind;’ and ‘Your neighbor as yourself.’” ²⁸And he said to him, “You have correctly answered. Do this, and you shall live.” ²⁹But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” ³⁰Jesus, replying, said, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who, having both stripped and beaten him, departed, leaving him half dead. ³¹And accidentally, a certain priest was going down that road, and looking at him he passed along on the opposite side. ³²And in like manner a Levite, also, when he came to the place, looked, and passed along on the opposite side. ³³But a certain Samaritan, traveling, came near him, and when he saw him, he pitied him, ³⁴and coming to him, he bandaged his wounds, pouring oil and wine on [them], and setting him on his own beast, led him to a khan, and took care of him. ³⁵And on the next day, taking out two denaries, he gave them to the keeper of the khan, and said, ‘Take care of him, and whatever you expend more, I will repay to you on my return.’” ³⁶Which of these three seems to you a neighbor to him who fell among the robbers?” ³⁷And he said, “He that showed pity towards him.” And Jesus said to him, “Go, and do likewise.”

JESUS IN MARTHA'S HOME.

Luke x: 38-42. As they went on, he entered into a certain village, and a certain woman named Martha received him into her house; ³⁸and she had a sister called Mary, who

It may be added, in the whole New Testament. To translate it in the same way in John viii: 58, therefore, meets the first great law of interpretation, which is *usage*.”—*Folsom*.

LUKE x: 27. “With all your life,” not soul. To love God with all the life, is to consecrate not only the mind, heart, and strength, but the entire being.

also sat at the Master's feet, and listened to his word. ⁴⁰But Martha was distracted with much serving, and she approached, and said, "Master, do you not care that my sister has left me to serve alone? Tell her, then, to assist me." ⁴¹And the Master answered, and said to her, "Martha, Martha, you are anxious and troubled about many things; ⁴²but few things, or one, is needful, and Mary has chosen the good part that shall not be taken away from her."

JESUS TEACHES HIS DISCIPLES TO PRAY.

Luke xi: 1-13. And it occurred, as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Master, teach us to pray, as John taught his disciples." ²And he said to them, "When you pray, say, Father, hallowed be thy name; thy reign come; ³give us daily our sufficient bread, ⁴and forgive us our sins; for we ourselves, also, forgive every one who is indebted to us; and bring us not into temptation." ⁵And he said to them, "Who of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves, ⁶for my friend has come to me on his journey, and I have nothing to set before him.' ⁷And he, answering from within, shall say, 'Do not trouble me; the door is now closed, and my children are in bed with me; *and* I cannot rise to give you.' ⁸I tell you even if he will not rise and give [to] him because he is his friend, yet, on account of his importunity, he will rise and give him as many [loaves] as he wants. ⁹And I say to you, ask and it shall be given you; seek, and you shall find, knock, and it shall be opened to you; ¹⁰for every one that asks, receives; and he

LUKE xi: 2-4. S and V say, "Father, hallowed be thy name;" omitting "which art in heaven;" V omits "thy will be done, as in heaven, so on the earth."

that seeks, finds; and to him who knocks, it is opened. ¹¹And what father [is there] among you, who, if his son ask a fish, will give him a serpent instead of a fish? ¹²or, also, if he ask an egg, will give him a scorpion? ¹³If you, then, being evil, know how to give good gifts to your children, how much more will the heavenly Father give [the] Holy Spirit to those that ask him?"

THE JOYFUL RETURN OF THE SEVENTY-TWO.

Luke x: 17-24. . And the seventy-two returned with joy, saying, "Master, even the demons are subject to us in your name." ¹⁸And he said to them, "I saw the adversary, like lightning, falling from heaven. ¹⁹Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. ²⁰But rejoice not in this, that the spirits are subject to you; but rejoice that your names are registered in the heavens." ²¹In that hour he exulted in the Holy Spirit, and said, "I praise thee, Father, Lord of the heaven and the earth, that thou hast hidden these things from the wise and discerning, and hast revealed them to babes; yes, Father, for so it seemed good in thy sight. ²²All things are given to me by my Father, and no one knows who the son is, except the Father, and who the Father is, except the son, and he to whom the son is disposed to reveal [him]." ²³And turning to the disciples, he said, privately, "Happy are those eyes that see what you see; ²⁴for I tell you that many prophets and kings desired to see what you see, and did not see them; and to hear what you hear *of me*, and did not hear them."

A BLIND MAN RESTORED.

John ix: 1-34. And as he passed by, he saw a man blind from birth. ²And his disciples questioned him, saying,

“Rabbi, who sinned, this man, or his parents, that he was born blind?” ³Jesus answered, “Neither this man, nor his parents, sinned, but that the works of God might be manifested in him. ⁴We must work the works of him who sent us, while it is day; [the] night comes, when no man can work. ⁵While I am in the world, I am the world’s light.” ⁶When he had said this he spit on the ground, and made clay of the spittle, and put the clay upon his eyes, and said to him. ⁷“Go to the pool of Siloam,” which, translated, is Sent, “and wash.” He went away, and washed, and came seeing. ⁸Then the neighbors, and those who had previously seen him, that he was a beggar,—said, “Is not this he who sat and begged?” ⁹Others said, “This is he.” Others said, “No, but he is like him.” ¹⁰He said, “I am [he].” Then they said to him, “How then, were your eyes opened?” ¹¹He answered, “The man who is called Jesus made clay, and rubbed my eyes, and said to me, ‘Go to Siloam, and wash.’ I went, *therefore*, and washed, and obtained sight.” ¹²And they said to him, “Where is he?” He says, “I do not know.” ¹³They bring him who was formerly blind, to the Pharisees. ¹⁴And it was Sabbath when Jesus made the clay, and opened his eyes. ¹⁵Then the Pharisees asked him again how he obtained his sight. And he said to them, “He put clay on my eyes, and I washed, and see.” ¹⁶Then some of the Pharisees said, “This man is not from God, because he does not keep the Sabbath.” But others said, “How can a man that is a sinner perform such signs?” And there was a division among them. ¹⁷Then they say again to the blind man, “What do you say concerning him; that he opened your eyes?” And he said, “He is a prophet.” ¹⁸The Jews, therefore, did not believe concerning him; that he was blind, and had obtained sight, till they had called the parents of him who had obtained sight.

¹⁹And they asked them, saying, "Is this your son, who you say was born blind?" ²⁰How then does he now see?" His parents answered, and said, "We know that this is our son, and that he was born blind; ²¹but we do not know how he now sees; we do not know who opened his eyes; ask him; he is of age; he will speak concerning himself." ²²His parents said these things because they feared the Jews; for the Jews had already agreed that if any one should confess him [to be] Christ, he should be excommunicated from the synagogue. ²³On this account his parents said, "He is of mature age, ask him." ²⁴Therefore the second time they called the man that was blind, and said to him, "Give glory to God; we know that this man is a sinner." ²⁵Then he answered, "I know not whether he is a sinner; one thing I do know: that having been blind, I now see." ²⁶Therefore they said to him, "What did he do to you? How did he open your eyes?" ²⁷He answered them, "I have already told you, and did you not hear? Why then do you wish to hear again? Do you also wish to become his disciples?" ²⁸And they ridiculed him, and said, "You are his disciple; but we are Moses' disciples. ²⁹We know that God spoke to Moses, but we know not whence this man is." ³⁰The man answered, and said to them, "This is the wonder; that he opened my eyes, and you do not know whence he is. ³¹We know that God does not hear sinners; but if any man is a worshiper of God, and does his will, he hears him. ³²From the æon it was not heard that any one opened the eyes of a man born blind. ³³If this man were not from God, he could do nothing." ³⁴They answered and said to him, "You were wholly born in sins, and do you teach us?" And they cast him out.

JESUS, THE TRUE SHEPHERD.

John ix: 35-41: and x: 1-21. Jesus heard that they

had cast him out, and having found him, said, "Do you believe on the Son of Man?" ³⁸And he replied, "Master, and who is he, that I may believe in him?" ³⁹Jesus said to him, "You have even seen him, and it is he who is talking with you." ⁴⁰And he said, "Master, I believe." And he made obeisance to him. ⁴¹And Jesus said, "I came into this world for judgment; that those not seeing may see; and those seeing may become blind." ⁴²Those of the Pharisees who were with him, heard these things, and said to him, "Are we blind, also?" ⁴³Jesus said to them, "If you were blind, you would not have sin, but now [as] you say 'We see,' your sin remains. **x: 1-21.** Truly, truly, I say to you, he who does not enter into the sheepfold by the door, but goes up another way, is a thief, and a robber; ⁴⁴but he who enters by the door, is shepherd of the sheep. ⁴⁵The doorkeeper opens to him, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. ⁴⁶When he has put forth all his own, he goes before them, and the sheep follow him, because they recognize his voice. ⁴⁷And they will not follow a stranger, but will flee from him; because they do not recognize the voice of strangers." ⁴⁸Jesus spoke this proverb to them, and

JOHN ix: 39. "Contrast John viii: 15; xii: 47. Christ does not hesitate to state truths at different times in forms which make his statements apparently contradictory. He does not come to announce judgment or condemnation, but to provide mercy; nevertheless, he has come *for judgment*. Since he draws to himself all that love the divine character and the divine life, and repels all that are worldly and selfish, he does not condemn, but they that reject him are self-condemned, testifying that they love darkness rather than light, because their deeds are evil."—*Abbott*.

"'For judgment I am come,' etc. The word *krima* sometimes means condemnation; but it cannot well have that signification here, as Jesus so frequently and explicitly stated that he came not to *condemn*, but to *bless*. John iii: 17; v: 45; vi: 38, 39; xii: 47. It seems rather to denote the manifestation of the true characters of men, which would be one of the results of his ministry. I came into the world, that the children of light and the children of darkness might be distinguished."—*Paige*.

they did not know what things they were which he spoke to them. ⁷Then said Jesus to them again, "Truly, truly, I say to you, I am the door of the sheep. ⁸All that came are thieves and robbers, but the sheep did not hear them. ⁹I am the door; if any man comes in by me, he shall be saved; and shall come in, and go out, and find pasturage. ¹⁰The thief does not come except to steal, and kill, and destroy; I came that they may have *æonian* life, and may have abundance. ¹¹I am the true shepherd; the true shepherd lays down his life in behalf of the sheep. ¹²But the hired servant, not being a shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees, and the wolf seizes and scatters [them]; ¹³because he is a hired servant, and does not care for

JOHN x: 8. "I am inclined," says Abbott, "to take *before* as an adverb signifying precedence in rank or authority as it does in Col. i: 17; James v: 12, and 1 Peter iv: 8, and to understand the passage, *All whosoever come claiming precedence above me, are thieves and robbers*. The verb *come* is in the aorist tense, and does not necessarily indicate a coming in the past only, but would be properly used for the enunciation of a general principle. The prophets of the Old Testament claimed no such precedence above Christ. On the contrary, they were but his heralds; and John the Baptist distinctly disavowed such precedence (Matt. 3: 14; John i: 26, 27; iii: 30). The Pharisees, on the other hand, denied Christ's right to teach, because he did not belong to their schools (John vii: 15), and in their conference with the blind man had put themselves above Christ (John ix: 16, 24). Where there is no general agreement among scholars I hesitate to offer an interpretation which differs from all, but this appears to me on the whole more consistent with the context, and with the teaching of the New Testament elsewhere, than any other, and not inconsistent with the original. If this be a correct interpretation, Christ's claim here is directly antagonistic to those who would make an eclectic religion by selecting truth from all the world's religious teachers, including Christ among the rest. For he declares all to be robbing the world of truth, not imparting it, who deny him the pre-eminent rank as a religious teacher. On the other hand, he does not stigmatize genuine moral teachers, such as Buddha or Socrates, as thieves and robbers, for they had no knowledge of Christ, and claimed no precedence above him." S omits "before me."

JOHN x: 10. The S. reads "*æonian* life."

JOHN x: 11. "I am the true or real shepherd." Canon Farrar well says, "*Kalon*," good [in E. V.], is untranslatable. Jesus would not call himself good, but true."

the sheep. ¹⁴I am the true shepherd; and I know mine, and mine know me; ¹⁵even as the Father knows me, and I know the Father. And I lay down my life in behalf of the sheep. ¹⁶And I have other sheep, which are not of this fold; I must bring them also, and they will hear my voice, and there shall come to be one flock, one shepherd. ¹⁷On this account the Father loves me, because I lay down my life that I may receive it again. ¹⁸No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This command I received of my Father." ¹⁹There was a division again among the Jews, because of these words. ²⁰*Therefore* many of them said, "He has a demon, and is insane; why do you hear him?" ²¹Others said, "These are not the words of a demon; can a demon open the eyes of the blind?"

JESUS ASSERTS HIS DIVINITY.

John x: 22-42. Then occurred the Feast of Dedication, at Jerusalem; it was Winter; ²³and Jesus was walking in the temple, in Solomon's portico. ²⁴The Jews, therefore, surrounded him, and said to him, "How long do you hold our life in suspense? Tell us plainly if you are the Christ." ²⁵Jesus answered, "I told you, and you did not believe; the

JOHN x: 16. "One flock; one shepherd." The word rendered "fold" in A. V. is properly "flock" in R. V. This is a sublime prophecy of the final result of the labors of the Son of Man. All are to become united in one glorious church, of which Jesus Christ is the shepherd and head. 1 Cor. xi: 3; Eph. v: 23. All shall acknowledge him as their guide and ruler, even as the shepherd is the guide of his flock. Phil. ii: 10, 11. Such was the purpose for which Jesus came into the world; to save all men, even sinners, and convert them to God; to put away all enmity from their hearts, and to make them willing subjects to God and to righteousness. He has sufficient power to perform the work assigned him, and he will prosecute it to its final completion. Then, and not before, will he resign his kingdom and his power, and, with the children whom God has given him, will become subject to the Father and God of all. 1 John iv: 14; 1 Tim. i: 15; Heb. ii: 7-9; 1 Cor. xv: 24-28.

works that I do in my Father's name, they testify concerning me. ²⁰But you do not believe, for you are not of my sheep. ²¹My sheep hearken to my voice, and I recognize them, and they follow me; ²²and I give them æonian life; and they shall not perish to the æon, and no one shall wrest them out of my hand. ²³*The* Father who has given them to me is superior to all; and no one can wrest aught out of the Father's hand. ³⁰I and the Father are one." ³¹The Jews took up stones again, to stone him. ³²Jesus answered them, "I have shown you many good works from the Father; on account of which of these works do you stone me?" ³³The Jews answered him, "We do not stone you for a good work, but for blasphemy, because, being a man, you make yourself a god." ³⁴Jesus answered them, "Is it not written in your law, 'I said, you are gods?' ³⁵If he called them gods to whom the word of God came,—and the Scripture cannot be broken,—³⁶do you say of him whom the Father consecrated, and sent into the world, 'You blaspheme!' because I said 'I am God's son?' ³⁷If I do not my Father's works, believe me not. ³⁸But if I do, and if you believe me not, believe the works, so that you may know and understand that the Father is in me, and I in the Father." ³⁹Then they sought to arrest him, but he slipped out of their hand,—⁴⁰and he departed again, beyond the Jordan, into the place where John first immersed, and remained there,—⁴¹and many came to him, and said, "John, indeed, performed no sign; but all things that John said, con-

JOHN x: 33-36. To the charge of making himself God, or a god, Jesus replies by saying that he was a god as others were gods, to whom the word of God came, and he scouts the idea that he had claimed to be God, because he had said he was God's son. He had only claimed this, and that he had been consecrated by the Father. He had thus assumed divinity, but not to be Deity.

cerning this man, were true.” “And many there believed in him.

THE SICKNESS OF LAZARUS.

John xi: 1-16. Now a certain man was sick,—Lazarus of Bethany,—of the village of Mary, and her sister Martha, and it was that Mary who anointed the Master with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. ³Therefore the sisters sent to him, saying, “Master, see; he whom you love is sick.” ⁴And when Jesus heard [it], he said, “This sickness is not unto death, but on account of the glory of God, that the son of God may be glorified by it.” ⁵Now Jesus loved Martha, and her sister, and Lazarus. ⁶When, then, he heard that he was sick, he remained in the place where he was, two days. ⁷Then, after this, he says to *his* disciples, “Let us go into Judea, again.” ⁸The disciples say to him, “Rabbi, the Jews recently sought to stone you, and are you going there again?” ⁹Jesus answered, “Are there not twelve hours in the day? If any man walk in the day, he does not stumble, because he sees the light of this world. ¹⁰But if any man walk in the night, he stumbles, because the light is not in him.” ¹¹These things he said, and after this he says to them, “Our friend Lazarus has fallen asleep; but I go that I may waken him.” ¹²The disciples, therefore, said to him, “Master, if he has fallen asleep, he will be saved.” ¹³But Jesus had spoken concerning his death; though they thought he was speaking of the repose of slumber. ¹⁴Then, therefore, Jesus said to them plainly, “Lazarus is dead, ¹⁵and I rejoice on your account, that I was not there, so that you may believe. But let us go to him.” ¹⁶Then Thomas, who is called Didymus, said to his fellow-disciples, “Let us go also, that we may die with him.”

RESURRECTION OF LAZARUS.

John xi: 17-53. When Jesus, therefore, went *to Bethany*, he found that he had already been four days in the tomb. ¹⁸Now Bethany was near Jerusalem, distant about fifteen stadiums. ¹⁹And many of the Jews joined those about Martha and Mary, to console them concerning their brother. ²⁰Martha, therefore, when she heard that Jesus was coming, met him, but Mary still sat in the house. ²¹Then Martha said to Jesus, "Master, if you had been here, my brother would not have died; ²²and even now I know that whatever you may ask of God, God will give you." ²³Jesus says to her, "Your brother shall rise again." ²⁴Martha says to him, "I know that he will rise again in the resurrection, in the last day." ²⁵*But* Jesus said to her, "I am the resurrection and the life; he that believes in me shall live, even though he die. ²⁶and whoever lives and believes in me, shall not die to the æon. Do you believe this?" ²⁷She says to him, "Yes, Master, I have believed that you are the Christ, the Son of God, he that comes into the world." ²⁸And when she had said this she went and called her sister Mary, privately, saying, "The Teacher is here, and calls for you;" ²⁹and when she heard, she rose up quickly, and came to him. ³⁰Now Jesus had not yet come into the village, but was still in the place where Martha met him. ³¹The Jews, therefore, who were with her in the house, consoling her, seeing Mary rise up, and go out quickly, followed her, thinking, "She is going to the tomb, to mourn there." ³²Then, when Mary came where Jesus was, and saw him, she fell at his feet, saying to him, "Master, if you had been here, my brother would not have died." ³³When Jesus, therefore, saw her weeping, and the Jews who had come with her, weeping, he was agitated, and trembled with emotion, ³⁴and said,

“Where have you laid him?” They say to him, “Master, come and see.” ³⁵Jesus wept. ³⁶Therefore the Jews said, “See how he loved him!” ³⁷But some of them said, “Could not this man who opened the eyes of the blind, cause that this man also should not die?” ³⁸Jesus, therefore, again being agitated within himself, goes to the tomb. Now it was a cave, and a stone was lying on it. ³⁹Jesus says, “Take away the stone.” Martha, the sister of him who had died, says to him, “Master, he smells now, for it is the fourth day.” ⁴⁰Jesus says to her, “Did I not tell you that if you would believe, you should see the glory of God?” ⁴¹Thereupon they took away the stone. And Jesus raised his eyes, and said, “Father, I thank thee that thou hast heard me, ⁴²and I knew that thou hearest me always; but on account of the crowd standing near, I spoke, so that they may believe that thou hast sent me.” ⁴³And speaking these words, he cried with a loud voice, “Lazarus, come forth!” ⁴⁴He that had been dead, came forth, having his hands and feet bound with bandages, and his face wrapped in a face-cloth. Jesus says to them, “Unbind and release him.” ⁴⁵Therefore many of the Jews that came to Mary, and saw what he had done, believed in him. ⁴⁶But some of them went to the Pharisees, and told them what things Jesus had done. ⁴⁷Thereupon the high-priest and the Pharisees convened a sanhedrin, and said, “What are we doing? for this man performs many signs. ⁴⁸If we allow him thus, all will believe in him; and the Romans will come and take away both our place and nation.” ⁴⁹And a certain one of them, Kaiaphas, being high-priest that year, said to them, “You know nothing, ⁵⁰neither do you consider that it is better for you that one man should die in behalf of the people, than that the whole nation should perish.” ⁵¹But he said this, not of his [mere]self, but being

high-priest that year, he predicted that Jesus was about to die in behalf of the nation; ⁵²and not only in behalf of the nation, but that he might gather into one the widely-dispersed children of God. ⁵³Therefore, from that day, they consulted together in order to kill him.

JESUS GOES TO THE FEAST OF TABERNACLES.

Matthew xix: 1-2. And it occurred, when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea, beyond the Jordan; ¹and great crowds followed him, and he healed them there.

Mark x: 1. And having arisen thence, he comes into the borders of Judea, and beyond the Jordan, and again crowds come together to him, and again, as he was accustomed, he taught them.

JESUS CURES AN INFIRM WOMAN.

Luke xiii: 10-17. And he was teaching in one of the synagogues on the Sabbath; ¹¹and behold, there was a woman who had a spirit of infirmity eighteen years, and was bent double, and unable to stand erect all that time. ¹²And when Jesus saw her, he called her, and said to her, ¹³“Woman, you are released from your infirmity.” And he placed [his] hands on her, and she immediately stood erect, and glorified God. ¹⁴And the synagogue-ruler, being angry because Jesus had healed on the Sabbath, answered, and said to the crowd, “There are six days in which it is proper to work; in these come and be healed, and not on the Sabbath.” ¹⁵But the Master answered him, and said, “Hypocrites! does not each one of you, on the Sabbath, loosen his ox or his ass from the manger, and lead him away to water? ¹⁶And ought not this woman, being a daughter, of Abraham, whom the adversary has bound, lo, [these] eighteen years, to be re-

leased from this bond on the Sabbath day?" "And as he said these things, all his opponents were abashed; and all the crowd rejoiced at all the glorious deeds that were wrought by him.

THE JOURNEY TOWARDS JERUSALEM.

Luke xiii: 18-21. And he said, "What is God's reign like? And to what shall I liken it? ¹⁹It is like a mustard-grain, which a man took and planted in his garden, and it grew, and became a tree, and the birds of the heaven lodged in its branches." ²⁰And again he said, "To what shall I liken God's reign? ²¹It is like leaven, which a woman took and mixed with three satons of meal, till the whole was leavened."

THE LAMENT OVER JERUSALEM.

Luke xiii: 22-35. And he passed through cities and towns, teaching, and traveling towards Jerusalem. ²³And

LUKE xiii: 23-30. No intelligent reader ought to suppose this language literal—that there is a door at which men knock, after death, for admission into heaven. The Kingdom of God is Christ's reign on earth, and its gate signifies entrance into it. "The Kingdom of God," "Kingdom of Heaven," etc., is always in this world. Matthew calls it a gate, Luke a door. And every careful reader will see that the language is entirely confined to the present. "Are those who are being saved few?" The question relates entirely to the number then accepting Christianity. But inasmuch as all Christians believe that the great mass will be finally saved, it is very inconsistent for any one thus believing to apply this language to man's final condition. "Are there few that are now being saved?" is the literal rendering of the question. From what? Not from endless torment, but from certain evil consequences in this world. And the answer to Jesus shows that the application was confined to those to whom he was speaking. "Lord" (say they) "we have eaten and drunk in thy presence, and thou hast taught in our streets." The words apply entirely to those who had heard him speak in their streets namely, the Jews, whose advantages were about to be taken away, and given to the Gentiles, who were to enter the kingdom by faith, with faithful Abraham, while they were thrust out. The weeping and gnashing of teeth represents their chagrin and rage at their lot, despising the Gentiles as they did. See Matt. vii: 13, 14. The language in Luke has a more special application to the Jews than similar language in Matthew, which may be applied to every age since Christ, and to the present. It is as true now as at the time Jesus spoke, that the path of Christian goodness is a difficult one, followed by a comparative few,

one said to him, "Master, are those [who are] being saved, few?" And he said to them, "24 Earnestly endeavor to enter through the narrow door; for I say to you, many will seek to enter, and will not be able." 25 When the householder shall rise, and shut the door, and you stand outside, and begin to knock at the door, saying, 'Master, open to us;' and he will answer, and say to you, 'I know you not, whence you are,' 26 you will then begin to say, 'We ate and drank in your presence, and you have taught in our open squares;' 27 and he will say, 'I tell you, I do not know whence you are; depart from me, all you workers of wickedness.' 28 There will be the weeping and the gnashing of the teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in God's reign, and you yourselves cast out. 29 And they will come from east and west, and from north and south, and will recline [at table] in God's reign; 30 and behold there are last who will be first, and there are first who will be last. "

31 In the same hour certain Pharisees approached, saying to him, "Go out and depart hence; for Herod means to kill you. " And he said to them, "32 Go and tell that fox, Behold, I exorcise demons, and perform cures to-day, and to-morrow, and on the third [day] I end my course. 33 But I must go on to-day, and to-morrow, and the next [day], for it is not possible for a prophet to perish out of Jerusalem. 34 O Jerusalem, Jerusalem, killing the prophets, and stoning those sent to you; how often have I

while the way of wickedness is broad and much traveled. But it will not always be so. Whoever refers the language to the final condition of the human race, must admit that only a few will ever be holy and happy, while the great multitude will be lost. It has no such application, but teaches that at the time Jesus spoke the many went wrong, while only the few chose the way of life.

desired to gather your children, as a bird [gathers] her brood, under [her] wings, and you would not! ³⁵Behold, your habitation is left to you; and I say to you that you will not see me till you shall say, 'Blessed [is] he who comes in [the] name of [the] Lord!'"

THE SUPPER WITH THE PHARISEE.

Luke xiv: 1-24. And it occurred, as he went to eat bread on a Sabbath, in the house of one of the Pharisee-rulers, that they were watching him. ²And behold, there was a certain dropsical man in his presence, ³and Jesus, answering, said to the lawyers, and the Pharisees, "Is it lawful to cure on the Sabbath, or not?" ⁴But they were silent. And taking hold of him, he cured, and dismissed him. ⁵And he said to them, "If a son, or [even] an ox, belonging to any of you, shall fall into a pit, will he not immediately draw him out, on the Sabbath?" ⁶And they could not reply to these things.

⁷And he spoke a parable to those that had been invited, as he observed how they chose the principal couches, saying to them, ⁸"When you are invited by any one to a marriage-feast, do not recline on the principal couch, lest a more honorable man than you may have been invited by him, ⁹and he who invited you and him should come and say to you, 'Give place to this man!' and then with shame you will proceed to occupy the farthest place. ¹⁰But when you are invited, go and recline in the farthest place, that when he who invited you comes, he may say to you, 'Friend! go up higher;' then you will be honored by all

LUKE xiii: 35. After declaring that Jerusalem would not come to him, and that it would be abandoned to destruction, Jesus says that it shall again see him, and say, "Blessed is he who comes in the name of the Lord." He thus teaches that after the wicked Jews have been punished, they will be restored.

reclining with you; ¹¹for every one who exalts himself shall be humbled, and he who humbles himself shall be exalted.' ¹²And he also said to him who had invited him, "When you make a dinner, or a supper, do not call your friends, nor your brothers, nor your relations, nor rich neighbors, lest they should invite you again, also, and a recompense be made you; ¹³but when you make a feast, invite poor, crippled, maimed, blind [persons], and you shall be happy; ¹⁴because [though] they have nothing with which to recompense you, yet you shall be recompensed at the resurrection of the righteous." ¹⁵And when one of those reclining [at table] with him heard it he said, "Happy he who shall eat bread in the reign of God." ¹⁶And he said to him, "A certain man made a great supper, and invited many. ¹⁷And he sent his slave at the hour of supper, to say to those that had been invited, 'Come, for [all] things are now ready.' ¹⁸And they all as one began to excuse

LUKE xiv: 14. "The resurrection of the righteous." The true meaning of this passage may be understood by comparing it with Isa. lxxv: 17-25; lxxvi: 20-24; Dan. xii: 1-3; Mal. iii: 16-18; iv: 1-6; Matt. xiii: 40-43; xvi: 27, 28; Luke xxi: 28-33. The ancient prophets predicted that, on the establishment of the Messiah's kingdom, a manifest distinction should be made between the wicked and the just or the righteous; that the wicked should be punished and the just rewarded. A peculiar exaltation, or lifting up, or deliverance, which is the primary meaning of resurrection, is indicated as the portion of the righteous, at that period. And our Lord taught the same doctrine. The redemption of his true disciples was to be accomplished when he came to establish his kingdom; and then were they to shine forth as the sun in the kingdom of their Father. To this blessedness of his followers I suppose Jesus to have referred, by the resurrection of the just. And this supposition is confirmed by the fact, that what he required the Pharisees to do, in order to share that blessedness, was precisely what, at other times, he required others to do, in order to enter his kingdom, or to partake in the benefits of the Messiah's reign. For example, he required the rich young man to bestow his possessions on the poor, if he would obtain eternal life, or, as he subsequently explained the phrase, enter into the kingdom of heaven. And he assured his disciples, who had already forsaken all, that they should be abundantly rewarded, when the Son of Man should sit on his throne; in other words, when his kingdom should be established in power and great glory. See Matt. xix: 16-30.—*Paige*.

themselves. The first said to him, 'I have bought a farm, and I must go out and see it. I beseech you have me excused.' ¹⁹And another said, 'I have bought five yoke of oxen, and I must go and test them; I beseech you have me excused.' ²⁰And another said, 'I have married a wife, and consequently I cannot come.' ²¹And having returned, the slave reported these things to his master. Then the householder, being angry, said to his slave, 'Go out at once into the open squares, and streets, and bring in here the poor, and crippled, and blind, and lame.' ²²And the slave said, 'Master, what you ordered is done, and still there is room.' ²³And the master said to the slave, 'Go out into the lanes, and fields, and urge [the people] to come in, so that my house may be filled; ²⁴for I tell you that no one of those men that have been invited shall taste my supper.'"

THE TEST OF DISCIPLESHIP.

Luke xiv: 25-35. And great crowds were going with him, and he turned, and said to them, ²⁶"If a man comes to me, and hates not his father, and mother, and brothers, and sisters, and wife, and children, and even his own life, he cannot be my disciple. ²⁷Whoever, therefore, does not bear his own cross, and come after me, cannot be my disciple. ²⁸For who of you wishing to build a tower, does not first sit down, and compute the expense, whether

LUKE xiv: 24. This evidently refers to the Jews, who rejected Christ, and who, consequently, have ever since been debarred from enjoying the truths and principles of his religion.

LUKE xiv: 26. The hyperbole of this language is evident from Matthew's version, which gives the literal meaning (Matt. x: 37), "loves father and mother more than me." A similar use of terms is found in Rom. ix: 13, and Deut. xxi: 15-17. It is only an intense form of expression to indicate the love that Jesus requires of his followers.

he has [wherewith] to finish, ²⁹lest, having laid a foundation, and not being able to finish, all who see it begin to deride him, saying, ³⁰'This man began to build, but was unable to finish.' ³¹Or, what king going to engage another king in battle, will not sit down first, and consult whether he is able with ten thousand, to meet the [king] coming against him with twenty thousand; ³²but if not, while the other is at a distance, he sends an embassy, and asks for peace. ³³So, therefore, no one of you, who does not bid farewell to all his possessions, can be my disciple. ³⁴Therefore, the salt is good; but if even the salt should become tasteless, with what shall it be salted? ³⁵It is not fit for land, nor for manure; they throw it away. Let him that has ears to hear—hear."

PARABLES OF THE LOST SHEEP AND THE LOST COIN.

Luke xv: 1-10. And all the tax-collectors and sinners drew near to hear him. ²And both the scribes and Pharisees complained, saying, "This man receives sinners, and eats with them." ³And he uttered this parable to them, saying, "What man of you having a hundred sheep, and having lost one of them, does not leave the ninety nine, in the desert, and go after that which is lost, till he finds it? ⁴And when he has found it, he lays it on his shoulder, rejoicing. ⁵And when he comes home, he calls together the friends, and the neighbors, saying to them, 'Rejoice with me, for I have found my sheep—the lost one.' ⁶I say to you that thus there will be [more]

LUKE xv: 1-32. The "Lost Sheep," the "Lost Coin," and the "Prodigal Son." These wonderful parables teach universal salvation. Had they been related to teach a partial salvation, they would have represented the shepherd as having found say twenty sheep, while eight were irreclaimable; the woman would have lost, say six pieces of silver, and found but two, while four were utterly gone; and the father would have had, say four disobedient children, only one

joy in heaven over one reforming sinner, than over ninety-nine just ones, needing no reformation. ⁸Or, what woman, having ten drachmas, if she lose one drachma, does not light a lamp, and sweep, and carefully search the house, till she finds it? ⁹And when she has found it she calls the friends and neighbors together, saying, 'Rejoice with me, for I have found the drachma which I had lost!' ¹⁰Thus, I say to you, there is joy in the presence of the angels of God over one reforming sinner."

PARABLE OF THE PRODIGAL SON.

Luke xv: 11-32. And he said, "A certain man had two sons, ¹²and the younger of them said to the father, 'Father, give me the part of the property falling to me;' and he divided his living between them. ¹³And, a few days after, the younger son gathered all together, went abroad into a distant country, and there squandered his property in profligate living. ¹⁴And when he had spent all, a great famine occurred throughout that country, and

of whom returned, while three wandered in the great desert of sin, irredeemable forever. But this is not the teaching of these simple yet divine stories. Their significance is not in the loss of sheep, or silver, or prodigal, nor in the value placed on them by their owners, nor in their diligence in searching. There are beautiful lessons in all this, but the emphasis is placed where the Christian world does not always place it, not on the loss, or the finding of a part, but on the fact that the search was continued until *all the lost were found*. The word that Christians overlook, is the word *until*. "*Until he find it,*" "*Until she find it,*" the search continues for sheep and silver, and the father of the prodigal waits *until* he can see his son return, until he can say, "My lost son is found." These parables teach beyond all controversy, that, however many are lost, they are all found, that when the search is finished there are no lost. Christianity tolerates no final loss. All the lost are to be found by the heavenly Seeker. When the divine task is consummated the entire race will be brought home—"no wanderer lost, a family in heaven." The language of our Savior can have no significance, if he does not accomplish the redemption of all souls.

It should be noted that the silver, and the sheep, and the prodigal, were all lost, and afterwards found. The lesson is that restoration will follow loss.

he began to be in want; ¹⁵and he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine; ¹⁶and he longed to be filled with the carob pods which the swine were eating, and no man gave to him. ¹⁷And when he came to himself, he said, 'How many of my father's hired servants have an abundance of loaves, and I perish here with famine. ¹⁸I will arise, and go to my father, and say to him, 'Father, I have sinned against heaven, and in your presence; ¹⁹I am no longer fit to be called your son; make me as one of your hired servants.' ²⁰And he arose and went to his father. But while he was at a distance, his father saw him, and was moved with pity, and ran, and fell on his neck, and tenderly kissed him. ²¹And the son said to him, 'Father, I have sinned against heaven, and in your presence; I am no longer fit to be called your son; make me as one of your hired servants.' ²²But the father said to his slaves, 'Quick! bring out the robe, the best one, and clothe him, and put a finger-ring on his hand, and sandals on the feet, ²³and bring the fattened calf, [and] sacrifice it, and let us eat, and be joyful; ²⁴for this my son was dead, and is alive; he was lost, and is found.' And they began to be joyful. ²⁵Now his elder son was in a field, and as he was approaching the house, he heard a sound of music, and dancing, ²⁶and he called one of the slaves, and inquired what these things meant. ²⁷And he said to him, 'Your brother has arrived, and your father has sacrificed the fattened calf, because he has received him safe.' ²⁸And he was enraged, and refused to enter; but his father came out, and entreated him. ²⁹And he, answering, said to the father, 'Behold I have slaved for you so many years, and never disobeyed a command of yours, and you

never gave me a kid, that I might be joyful with my friends; ³⁰but when this son of yours came, who has devoured your living with courtesans, you have sacrificed the fattened calf for him.' ³¹And he said to him, 'Child, you are always with me, and everything of mine is yours. ³²But it is proper to be joyful and glad; for this your brother was dead, and is alive; and [was] lost, and is found.' "

PARABLE OF THE UNJUST STEWARD.

Luke xvi: 1-17. And he said, also, to the disciples, "There was a certain rich man, who had a steward, who was accused to him of squandering his property. ²And having called him, he said to him, 'What is this I hear concerning you? Render the account of your stewardship, for you can no longer be steward.' ³And the steward said to himself, 'What shall I do? for my master takes the stewardship from me. I have not strength to dig, and I am ashamed to beg. 'I know what to do, that when I am put out of the stewardship, they may receive me into their own houses.' ⁴And having summoned each one of his master's debtors, he said to the first, 'How much do you owe my master?' ⁵And he said, 'A hundred baths of oil'; and he said to him, 'Take your writings, and sit down quickly, and write fifty.' ⁶And to another, he said, 'And how much do you owe?' And he said, 'A hundred kors of wheat.' He said to him, 'Take your writings, and write eighty.' ⁷And the master applauded the unjust steward, because he had acted shrewdly, for the sons of this æon are shrewder toward their generation, than the

LUKE xvi: 6. A bath was 7½ gallons; a kor a little more than 75 gallons.

sons of the light. ⁹And I say to you, make for yourselves friends of the Mammon of unrighteousness, that when it fails, they may receive you into æonian tabernacles. ¹⁰He who is faithful in the least, is also faithful in much; and he who is unjust in least, is unjust, also, in much. ¹¹If, therefore, you have been unfaithful in unrighteous Mammon, who will confide the true to you? ¹²And if you have been unfaithful in that which is another's, who will give you that which is your own? ¹³No domestic is able to serve two masters; for either he will hate the one, and love the other; or he will cling to one, and slight the other. You cannot serve God and Mammon." ¹⁴And the Pharisees, who were avaricious, heard these things, and they ridiculed him. ¹⁵And he said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly prized before men, is an abomination in the sight of God. ¹⁶The law and the prophets [were] until John; from then the good news of the reign of God is preached, and every man enters violently into it. ¹⁷But it is easier for the heaven and the earth to pass away, than for one letter-tip of the law to fail."

Luke xvi: 18. "Every one that puts away his wife, and marries another, commits adultery; and he that marries one who has been put away from a husband, commits adultery."

PARABLE OF THE RICH MAN AND LAZARUS.

Luke xvi: 19-31. "Now there was a certain rich man,

LUKE xvi: 9. Make such use of worldly possessions as shall aid you when the approaching calamities shall come. Use your wealth in doing good, and thus even Mammon shall befriend you, and aid you to enjoy the gospel advantages—æonian tabernacles.

LUKE xvi: 19-31. *The rich man and Lazarus; Hadēs.* A full exposition of the meaning of Hadēs may be given here. It is rendered hell by the

and he wore purple and fine linen, living in mirth and splendor every day. ²⁰And a certain beggar, named Lazarus, was laid at his gate, covered with ulcers, ²¹and long-

E. V. ten times, and grave once. The R. V., translating from Westcott and Hort's Greek Text, finds it but ten times—giving *thanate*, death, in 1 Cor. xv: 50—and does not translate it. It is a proper noun, the name of an imaginary place, and in any rendering should stand untranslated.

What does the word signify, in the N. T? It is in Greek what *Sheol* is in Hebrew, and means in the N. T. what *Sheol* does in the Old.

Sheol, rendered *Hadēs* in the Greek Septuagint, occurs exactly sixty-four times in the O. T., and is translated hell thirty-two times, pit three times, and grave twenty-nine times. Dr. George Campbell, a celebrated critic, says that "*Sheol* signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery."

Professor Stuart (orthodox Congregational) only dares claim *five* out of the sixty-four passages, as affording any proof that the word means a place of punishment after death. "These," he says, "*may* designate the future world of woe," though he adds: "I concede, to interpret all the texts which exhibit *Sheol* as having reference merely to the *grave* is possible; and, therefore, it is possible to interpret them as designating a death violent and premature, inflicted by the hand of Heaven."

Rev. Dr. Whitby remarks: "*Sheol* throughout the Old Testament, signifies not a place of punishment for the souls of bad men only, but the grave, or place of death." Dr. Chapman: "*Sheol*, in itself considered, has no connection with future punishment." Dr. Allen: "The term *Sheol* itself, does not seem to mean anything more than the state of the dead in their dark abode." Edward Leigh, who, says Horne's "Introduction," was one of the most learned men of his time, and his work a valuable help to the understanding of the original language of the Scriptures, observes that "all learned Hebrew scholars know the Hebrews have no proper word for hell." Prof. Stuart: "There can be no reasonable doubt that *Sheol* does most generally mean the *under-world*, the *grave* or *sepulcher*, the *world of the dead*. It is very clear that there are many passages where no other meaning can reasonably be assigned to it. Accordingly, our English translators have rendered the word *Sheol* grave, in thirty instances out of the whole sixty-four instances in which it occurs." Dr. Thayer, in his "Theology of Universalism" quotes as follows: "Dr. Whitby says that Hell throughout the Old Testament signifies the grave, or the place of death." Archbishop Whately: "As for a future state of retribution in another world, Moses said nothing to the Israelites about that." Paley declares that the Mosaic dispensation "dealt in temporal rewards and punishments. The blessings consisted altogether of worldly benefits, and the curses of worldly punishments." Prof. Mayer says, that "the rewards promised the righteous, and the punishments threatened the wicked, are such only as are awarded in the present state of being." To the same important fact testify Prof. Wines, Bush. Arnauld, and other distinguished theologians.

That *Sheol*, or *Hadēs*, in the Old Testament does not mean a place of punishment in the future world, is evident from the following considerations:

ing to be fed with that which fell from the rich man's table; and even the dogs came and licked his ulcers. ²²And it occurred that the poor man died, and was borne away by the angels

1. *It is in this world. The lowest Hadēs is on earth.* Deut. xxvii: 22, 24, 25. "For a fire is kindled in mine anger, and shall burn unto the lowest Hadēs and shall consume the earth with her increase, and set on fire the foundations of the mountains." See Jonah ii: 2; Rev. vi: 8.

2. Hence David, after having been in Hadēs, was delivered from it. Ps. xxx: 3; 2 Sam. xx: 5, 6. "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. When the waves of death compassed me, the floods of ungodly men made me afraid. The sorrows of Hadēs compassed me about; the snares of death prevented me;" so that there is escape from Hadēs. Ps. xviii: 5, 6; cxvi: 3; lxxxvi: 12, 13; Rev. xx: 13; Ps. xvii: 5; xxx: 3.

3. *Jonah was in the fish only seventy hours, and declared he was in Hadēs forever. He escaped from Hadēs.* Jon. ii: 2-6: "Out of the belly of Hadēs cried I, and thou heardest my voice; earth with her bars was about me forever." Even an æonian Hadēs lasted but three days.

4. *It is a place where God is, and, therefore, must be an instrumentality of mercy.* Ps. cxxxix: 8: "If I make my bed in Hadēs, behold, thou art there."

5. *Men having gone into it are redeemed from it.* 1 Sam. ii: 6: "The Lord killeth and maketh alive; he bringeth down to Hadēs and bringeth up."

6. *Jacob wished to go there.* Gen. xxxviii: 35: "I will go down into Hadēs unto my son mourning."

7. *If the word means a place of endless punishment, then David was a monster.* Ps. lv: 15: "Let death seize upon them, and let them go down quick into Hadēs."

8. *Job desired to go there;* xiv: 13: "Oh, that thou wouldst hide me in Hadēs."

9. *Hezekiah expected to go there.* Isa. xxxviii: 10: "I said in the cutting off of my days, I shall go to the gates of Hadēs."

10. *Korah, Dathan and Abiram* (Numbers xvi: 30-33) not only went there, "but their houses, and goods, and all that they owned, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods, they, and all that appertained to them, went down alive into Hadēs, and the earth closed upon them; and they perished from among the congregation."

11. *It is in the dust.* Job. xvii: 19: "They shall go down to the bars of Hadēs, when our rest together is in the dust."

12. *It has a mouth, is, in fact, the grave.* See Ps. cxli: 7. "Our bones are scattered at Hadēs's mouth, as when one cutteth and cleaveth wood upon the earth."

13. *It has gray hairs,* Gen. xlii: 38: "And he said, my son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to Hadēs."

14. *The overthrow of the king of Bablyon is called Hadēs.* Isa. xiv:

to Abraham's bosom. And the rich man died, also, and was buried; ²³and in *Hadēs*, being in torments, he raised his eyes, and saw Abraham at a distance, and Lazarus

9-15, 22-23: "*Hadēs* from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from the thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave and the noise of thy viols; the worm is spread under thee, and the worms cover thee." All this imagery demonstrates temporal calamity, a national overthrow, as the signification of the word *Hadēs*.

15. *The captivity of the Jews is called Hadēs.* Isa. v: 13, 14. "Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore, *Hadēs* hath enlarged herself and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

16. *Temporal overthrow is called Hadēs.* Ps. xlix: 14: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in *Hadēs*, from their dwelling." Ezek. xxxii: 26-27: "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *Hadēs*, with their weapons of war, and they have laid their swords under their heads." Men are in *Hadēs* with their swords under their heads. This cannot mean a state of conscious suffering.

17. *All men are to go there.* No one can escape the Bible *Hadēs*. Ps. lxxxix: 48.

18. *There is no kind of work there.* Eccl. ix: 10.

19. *Christ's soul was in Hadēs.* Acts ii: 27-28.

20. *It is a way of escape from punishment.* Amos vii: 2.

21. *The inhabitants of Hadēs are eaten by worms, vanish, and are consumed away.* Job. vii: 9-24; Ps. xlix: 14.

22. *Hadēs is a place of rest.* Job xvii: 6.

23. *It is a realm of unconsciousness.* Ps. vi: 5; Is. xxxviii: 18. Eccl. ix: 10.

24. *All men will be delivered from Hadēs.* Hos. xiii: 17.

25. *Hadēs is to be destroyed.* Hos. xiii: 14: "O, *Hadēs*! I will be thy destruction." Rev. xx: 13, 14: "And death and *Hadēs* delivered up the dead which were in them, and death and *Hadēs* were cast into the lake of fire."

In addition to the passages already quoted, the word *Hadēs* occurs in the following texts: Job. xi: 7, 8; Ps. cxxxix: 8; xviii: 5; lxxxvi: 13; cxvi: 3; Prov. xv: 11; xxiii: 14; xxvii: 20; Isa. xxviii: 15-18; lvii: 9; Ezek. xxxi: 16-17; Jon. ii: 2; Amos ix: 2; Hab. ii: 5.

Whitby, on Acts ii: 27, says: "That Sheol throughout the Old Testament, and *Hadēs* in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death, appears, 1st: From the root of it, Sheol, which signifies to ask, to crave and

in his bosom, "and he cried out, and said, 'Father Abraham, pity me, and send Lazarus that he may dip the end of his finger in water, and cool my tongue; for I am

require. 2d: Because it is the place to which the good as well as the bad go, etc."

The word is found in the N. T. (omitting 1 Cor. xv: 55) ten times, and is improperly translated hell in E. V., and is properly untranslated in the R. V. The word is from *a*, not, and *eido*, to see, and means concealed, invisible. It has exactly the same meaning as Sheol, literally, the grave, or death, and figuratively destruction, downfall, calamity, or punishment in this world, with no intimation whatever of torment or punishment beyond the grave.

The Greek Septuagint, which our Lord used when he read or quoted from the Old Testament, gives *Hadēs* as the exact equivalent of the Hebrew Sheol, and when the Savior, or his apostles, used the word, they must have meant the same as is meant in the Old Testament. When *Hadēs* is used in the New Testament, we must understand it just as we do Sheol (or *Hadēs*) in the Old Testament.

It must not be forgotten that contact with the heathen had corrupted the opinions of the Jews, at the time of our Savior, from the simplicity of Moses, and that by receiving the traditions and fables of paganism, they had made void the word of God. They had accepted *Hadēs* as the best Greek word to convey the idea of Sheol, but without investing it at first with the heathen notions of the classic *Hadēs*, as they afterwards did. What these ideas were, the classic authors inform us.

Gibbon says (Milman's Gibbon, Ch. xxi): "The Jews had acquired at Babylon a great number of Oriental notions, and their theological opinions had undergone great changes by this intercourse. We find in Ecclesiasticus, and the Wisdom of Solomon, and the later prophets, notions unknown to the Jews before the Babylonian captivity, which are manifestly derived from the Orientals. Thus God, represented under the image of light, and the principle of evil under that of darkness: the history of good and bad angels; paradise and hell, etc., are doctrines of which *the origin*, or at least the positive determination, *can only be referred to the Oriental philosophy.*"

In what sense, then, did our Lord employ *Hadēs*, in the Rich Man and Lazarus? What does the story teach?

It is a parable. This is denied by some Christians, who ask, Does not our Savior say: "*There was a certain rich man?*" etc. True, but all his parables begin in the same way. "A certain rich man had two sons." "The ground of a certain man brought forth plentifully." "A certain man made a great supper," and the like. In Judges ix: we read, "The trees went forth, on a time, to anoint a king over them, and they said to the olive tree, Reign thou over us." This language is positive, and yet it describes something that never could have occurred. All fables, parables, and other fictitious accounts which are related to illustrate important truths, have this positive form, to give force, point, lifelikeness to the lessons that they inculcate.

It has also been said that parables may be literal histories. To this we reply that many of them never could have occurred. It is impossible, for exam-

distressed in this flame.' ²⁵But Abraham said, 'Child, remember, that in your life-time you received your good things; and Lazarus, in like manner, bad things; but now here he is

ple, for the trees to go out and choose one of their number as king. A parable is not, therefore, necessarily, a possible occurrence.

Dr. A. Clarke, in his notes on this story, says: "This account of the rich man and Lazarus is either a parable or a real history. If it be a parable, it is what may be; if it be a history, it is what has been."

We demur: It does not follow that it *may* be true, if it is a parable. Apply his language to the parable of the trees. If it be a parable, then the trees may some time or other move off from the places where they are rooted, and hold an election for king. This is a parable, and yet it is impossible for it to be a true account. So that a parable may or may not be a true story.

If this is a literal account, then we can interpret every part of it literally; if not, then a literal understanding will involve us in difficulty.

Did a certain rich man die? And a poor man likewise? Did the rich man enter a world of punishment after death? These questions will readily be answered in the affirmative by many Christians. But when we press the matter further, and ask if the rich man literally writhed in flames, if the beggar was really carried about in Abraham's bosom, and if a drop of water would have alleviated the sufferings of the rich man, the reply is: "No, these are figurative expressions." But if this be a true story, a literal account of what has happened, of what the Savior actually saw, what right has any one to say that these flames, this water, and Abraham's bosom are figurative? Either good men when they die are carried in Abraham's bosom, and sinners burn in real fire, hereafter, or Dives, Lazarus, and all the characters and circumstances are figurative and not literal. If this is history, we must interpret every part of it literally. Nobody will agree to do that. If a parable, then it is *all* figurative. Inasmuch as no one will consent that all of it is literal, it follows that all is figurative, for no one can show, or has a right to assume, that a portion is history and the rest parable. The palpable absurdities of a literal construction have driven learned men almost universally to confess it a parable. They would have been glad to sustain their views of the future by this story; but candor compels them to take the view we adopt.

Says Lightfoot: "Whoever believes this not to be a parable let him believe also those little friars, whose trade is to show the monuments of Jerusalem to pilgrims, and point exactly to the place where the house of the rich glutton stood."

Dr. Whitby says: "That this is only a parable, and not a real history of what was actually done, is evident from the circumstances of it, namely, the rich man lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom, his discourse with Abraham, his complaint of being tormented in flames, and his desire that Lazarus might be sent to cool his tongue; and if all this be confessedly parable, why shall the rest be accounted history?" Hammond makes the same general comments, and Wakefield remarks, "To them who regard the narrative a reality, it must stand as an unanswerable argument for the purgatory of the papists."

comforted, and you are distressed. ²⁰And besides all this, between us and you a great chasm is fixed, so that those wishing to cross hence to you are unable, nor can any cross

Again, in the Gemara Babylonicum, Jewish writings originating during the Babylonish captivity, containing doctrines entertained by Pagans concerning the future state, but not recognized by the followers of Moses, this story occurs. Surrounded by Chaldeans, the Jews imbibed their errors, and the religion they had received of Moses became very much corrupted by the heathen traditions, accepted by the people among whom they had sojourned. The seventy years which they passed in Babylon effected a material change in their religion. We are familiar with the heathen views on this subject. They denominate the state of the dead, without any reference to their happiness or misery, *Hadēs*; the same word that is employed in the parable, "In *Hadēs* he lifted up his eyes." In this state of the dead, this *Hadēs*, they supposed two apartments, Elysium, the abode of the happy, and Tartarus, the dwelling place of the damned. Between these two abodes there flowed a river, corresponding to the chasm in our text.

Now this story is founded on these heathen views. They were not obtained from the Bible, for the Old Testament contains nothing resembling them. They were among those traditions which our Savior condemned when he told the scribes and Pharisees, "Ye make the word of God of none effect through your traditions," and when he said to his disciples, "Beware of the leaven, or doctrine, of the Pharisees."

As the Pagan story runs—a story popular among the Jews before the Savior was born—there once lived two men, the one rich and exalted, and the other poor and degraded. They died, and their conditions were reversed: The rich man became miserable, and the poor man happy. Nothing whatever is said concerning the character of either of them. Now our Savior seized the imagery of this story, not to endorse its truth, but just as we now relate any other fable. He related it as found in the Gemara, not for the story's sake, but to convey a moral to his hearers; and the Pharisees and scribes to whom he addressed this and the five preceding stories, felt—as we shall see—the force of its application to them.

The commentator, Macknight, Scotch Presbyterian, says truly:

"It must be acknowledged that our Lord's descriptions are not drawn from the writings of the Old Testament, but have a remarkably affinity to the descriptions which the Grecian poets have given. They represent the abodes of the blest as lying contiguous to the region of the damned, and separated only by a great impassable gulf in such sort that the ghosts could talk to one another from its opposite banks. If from these resemblances it is thought the parable is formed on the Grecian mythology, it will not at all follow that our Lord approved of what the common people thought or spoke concerning these matters, agreeably to the notions of Greeks. In parables, provided the *doctrines* inculcated are strictly true, the *terms* in which they are inculcated may be such as are most familiar to the people, and the *images* made use of are such as they are best acquainted with."

over thence to us.' ²⁷Then he said, 'I entreat you then, father, to send him to my father's house; ²⁸for I have five brothers, that he may testify to them, that they, also, may not come

Dr. Bloomfield says: "No responsibility on our Lord's part is involved in this case; for our best commentators and theologians are agreed that in parabolic narrations, provided the doctrines inculcated be strictly true, the terms in which they are expressed may be adapted to the prevailing notions of those to whom they are addressed."—*Greek Test., in loco.*

How did Jesus apply the story? To teach that a great change was about to take place; that the Jewish nation, and especially the scribes and Pharisees, were about to die as a power, as a church, as a controlling influence in the world; while the common people among them, and the Gentiles outside of them, were to be exalted, in the new order of things.

The details of the parable show this: "There was a certain rich man clothed in purple and fine linen." In these first words, by describing their very costume, the Savior fixed the attention of his hearers on the Jewish priesthood. They were, emphatically, the rich men of that nation. His description of the beggar was equally graphic. He lay at the gate of the rich, only asking to be fed by the crumbs that fell from the table. Thus dependent were the common people, and the Gentiles, on the scribes and Pharisees. We remember Christ once rebuked them for shutting up the kingdom of heaven against these. They lay at the gate of the Jewish hierarchy. For the Gentiles were literally restricted to the outer court of the temple. Hence in Rev. xi: 12, we read: "But the court, which is without the temple, leave out, and measure it not, for it is given unto the Gentiles." They could only walk the outer court, or lie at the gate. We remember the anger of the Jews at Paul, for allowing Greeks to enter the temple. This is the significance of the language of the Kanaanitish woman, Matt. xv: 27, who desired the Savior to heal her daughter. The Savior, to try her faith, said: "It is not well to cast the children's bread to the little dogs." "True, master, yet the little dogs eat of the crumbs that fall from their master's table." The prophet (Isa. i: 6) represents the common people of Israel as "full of wounds, bruises, and putrifying sores." They were thus regarded; and these two brief, graphic descriptions given by the Savior, at once showed his hearers that he was describing those two classes, the Jewish priesthood and nation, on the one hand, and the common people, Jews and Gentiles, on the other. And now see a striking point, not always observed. The rich man died and was buried. This class died officially, nationally, and their power departed. The kingdom of God was taken from them, and conferred on others.

But, while the beggar died, he was not buried. If this were a literal account would Christ have spoken of the burial of one and not of the other? The reason is obvious. The Gentiles, publicans and sinners were not buried, they were translated into the kingdom of God's dear son, where is neither Jew nor Greek, but where all are one in Christ Jesus. This is the meaning of the expression "Abraham's bosom." They accepted the true faith, and so became one with faithful Abraham. Abraham is called the father of the faithful, and the beggar is represented to have gone to Abraham's bosom, to denote the fact

into this place of torment.' ²⁹But Abraham says, 'They have Moses and the prophets, let them hear them.' ³⁰And he said, 'No, Father Abraham, but if one went to them

which is now history, that the common people and Gentiles accepted Christianity, and have since continued Christian nations, enjoying the blessings of the Christian faith.

What is meant by the torment of the rich man? The misery of those proud men, when, soon after, their land was captured, and their city and temple possessed by barbarians, and they scattered like chaff before the wind—a condition in which they have continued from that day to this. All efforts to bless them with Christianity have proved unavailing. At this very moment there is a great gulf fixed so that there is no passing to and fro. And observe, the Jews do not desire the gospel. Nor did the rich man ask to enter Abraham's bosom with Lazarus. He only wished Lazarus to alleviate his sufferings by dipping his finger in water and cooling his tongue. It is so with the Jews to-day. They do not desire the gospel; they only ask those among whom they sojourn to tolerate them and soften the hardships that accompany their wanderings. The Jewish church and nation is now dead. Once they were exalted to heaven, but now they are thrust down to *Hadēs*, the kingdom of death; and the gulf that yawns between them and the Gentiles shall not be abolished till the fullness of the Gentiles shall come in, and "then Israel shall be saved."

We have no application for the five brethren, nor is it necessary. We do not know what is referred to by the fatted calf in the prodigal son, nor in the particular number of ninety and nine sheep in the parable of the lost sheep. In all these stories subordinate details are thrown in to fill out and complete the sketch. Prof. Stuart has well remarked, "Comparison is not to be extended to all the circumstances of the allegory," or, as another has said in plainer terms, "Parables do not go on all fours." The main design is continually regarded, while the minor details are thrown in to complete the sketch and make it life-like.

The meaning of this parable is admirably stated by T. B. Thayer, D. D., in his "Theology of Universalism":

The doctrine taught in this parable is the rejection and punishment of the Jews, and the calling of the Gentiles into the privileges and blessings of the Gospel.

(a) The rich man, clothed in purple and fine linen, and faring sumptuously every day, represents the Jews, their wealth of spiritual privileges and blessings, "because that unto them were committed the oracles of God" (Heb. iii: 1-3).

(b) Lazarus, the beggar, feeding on crumbs, and full of sores, represents the Gentiles, their spiritual poverty and ignorance.

(c) Their death represents respectively the change in their conditions, which took place on the setting up of the gospel kingdom in the earth. The rich man dead, is the Jewish nation dead to, or deprived of, all its former privileges and gifts of divine knowledge. Lazarus dead, is the Gentiles dead to their former condition of spiritual poverty and unbelief. Death in both cases is the opposite of the former life; as death is always the opposite of life.

from the dead, they would reform.' ³¹And he said to him, 'If they do not hear Moses and the prophets, neither will they be convinced, if one [should] rise from the dead.' "

(d) Lazarus in Abraham's bosom, ⁴represents the Gentiles translated into the new life of Gospel faith and knowledge and salvation.

(e) The rich man in torment represents the Jews suffering the punishment of their sins, in the destruction of their city and temple, and the sore calamities which have fallen on them ever since.

(f) The great gulf represents the antagonism of unbelief between Jews and Christians (Gentiles), and the utter want of religious sympathy and fellowship which separates the two people.

(g) The request of the rich man respecting his five brethren, and the reply of Abraham, are only put in to show the obstinacy of the Jews in their refusal to believe in Christ as the Messiah; since, if their own Scriptures (Moses and the prophets), could not convince them, neither would they be persuaded "if one went unto them from the dead." And this was literally and singularly verified; for when a real Lazarus was raised from the dead by Jesus, the chief priests and Pharisees not only refused to believe, but were so enraged that they sought to kill both Jesus and Lazarus. John xi: 12.

These views are not presented by us to escape the force of this parable, for, if literal, though it proves the existence of a world of fire after death; in which few now believe, there is not a word in it in favor of endless punishment.

Theophylact, of Bulgaria, wrote eight hundred years ago: "This parable can be explained in the way of allegory; so that we may say, by the rich man is signified the Jewish people, for they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen their priesthood: for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously and lived splendidly every day. Daily they offered the morning and evening sacrifice, which they called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates, for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution."

The rich man, or the Jews, were and are in the same hell in which David was when he said: "The pains of hell (*Hadēs*) gat hold on me, I found trouble and sorrow," and "Thou hast delivered my soul from the lowest hell." Not in endless wo in the future world, but in misery and suffering in this.

But is this a final condition? No, wherever we locate it, it must end. Paul asks the Romans, "Have they (the Jews) stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit, that blindness is in part happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. As it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I

FORGIVENESS OF INJURIES.

Luke xvii: 1-10. And he said to his disciples, "It is impossible that offences should not come; but alas for him through whom they come. ²It would be better for him if an upper mill-stone were hanged about his neck, and he thrown into the lake, rather than that he should offend one of these little ones. ³Take heed to yourselves; if your brother sin, reprove him; if he reform, forgive him; 'and if he sin against you seven times in a day, and *if* seven times he turn, saying, 'I reform,' you shall forgive him."

⁴And the apostles said to the Master, "Increase our faith!" ⁵And the Master said, "If you have faith as a mustard-grain you shall say to this mulberry tree, 'Be uprooted, and be planted in the lake,' and it shall obey you. ⁶But which of you having a slave plowing, or feeding cattle, will say to him, as he comes in from the field, 'Come at once, and recline [at table]?' ⁷But will he not say to him, 'Make ready, that I may sup; gird yourself and serve me, while I eat, and drink, and afterwards you may eat, and drink?' ⁸Does he thank the slave because he did what was commanded? ⁹So also you, when you shall have done all the things commanded you, say, 'We are unprofitable slaves, for we have only done what we were bound to do.' "

THE SUDDEN DESTRUCTION OF JERUSALEM ANNOUNCED.

Luke xvii: 20-37. And having been asked by the

shall take away their sins." xi: 11, 25, 27. To this end Christ labored and wrought; this is the consummation announced by God's holy prophets since the world began, that, in the dispensation of the fullness of times his son should gather unto himself all nations, kindreds and families.

In brief terms, then, we may say that this is a fictitious story or parable describing the fate in this world of the Jewish and Gentile people of our Savior's times, and has not the slightest reference to the world after death, nor to the fate of mankind in that world.

Pharisees when God's reign was coming, he answered them, and said, "The reign of God does not come with observation, ²¹nor will they say, 'Behold here,' or 'there;' for behold, the reign of God is within you." ²²And he said to his disciples, "Days will come when you will desire to see one of the days of the Son of Man, and you will not see it." ²³And they will say to you, 'Behold there', and 'Behold here:' [but] follow [them] not; ²⁴for even as the lightning flashing out of one part under heaven, shines to the other part under heaven, so will the Son of Man be. ²⁵But first he must suffer many things, and be rejected by this generation. ²⁶And as it occurred in the days of Noah, so will it also be in the days of the Son of Man. ²⁷They ate, they drank, they married, they were given in marriage, till the day Noah entered the ark; and the flood came, and destroyed them all. ²⁸In like manner, as it occurred in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; ²⁹but on the day that Lot went out from Sodom, it rained sulphur and fire from heaven, and destroyed them all. ³⁰Thus will it be in the day when the Son of Man is revealed. ³¹In that day let him who shall be on the roof, and his furniture in the house, not descend to take it away; and in like manner let him who shall be in the field not turn back. ³²Remember Lot's wife! ³³Whoever shall endeavor to save his life, will lose it; and whoever shall lose it, will preserve it. ³⁴I tell you in that night there will be two men on a couch; one will be taken, and the other left. ³⁵Two women will be grinding together; one will be taken, and the other left. ³⁶There shall be two men in the field; the one

LUKE xvii: 33. The impropriety of translating *psuche*, soul, is seen in this verse. Jesus is here delineating the destruction of Jerusalem, and warns his disciples how to escape the coming calamities. V. 36 is omitted by S. V. H.

shall be taken, and the other left.” ³⁷And they answer, and say to him, “Where, Master?” and he said to them, “Where the body [is], there, also, will the vultures be assembled.”

THE TRUE PRAYER.

Luke xviii: 1-8. And he spoke a parable to them, that they ought always to pray, and not be weary, saying, ²“There was a judge in a city, that feared not God, nor regarded man. ³But there was a widow in the same city, and she went to him, saying, ‘Give me justice from my opponent!’ ⁴And he would not for a time; but afterwards he said to himself, ‘Though I fear not God, nor regard man, ⁵yet because this widow troubles me, I will render her justice, lest at last her continual coming should annoy me.’ ⁶And the Master said, “Hear what the unjust judge says; ⁷and will not God do justice to those, his chosen ones, who cry to him day and night, and be compassionate towards them? ⁸I tell you that he will speedily do justice for them. But when the Son of Man comes, will he indeed find the faith on the earth?”

THE PUBLICAN AND THE PHARISEE.

Luke xviii: 9-14. And he spoke this parable, also, to some who trusted in themselves, that they were just, and despised all others: ¹⁰“Two men went up into the temple to pray; the one a Pharisee, and the other a tax-collector. ¹¹The Pharisee stood by himself, and prayed thus: ‘God, I give thee thanks that I am not like other men, plunderers, unjust, adulterers, or, even like this tax-collector; ¹²I fast twice in the week; I tithe of all that I acquire.’ ¹³But the tax-collector, standing at a distance, would not even raise the eyes to the heaven, but beat his breast, saying, ‘God be mer-

ciful to me, the sinner!" "I tell you that this man went down to his house, justified rather than the other; for every one that exalts himself, shall be humbled; but he that humbles himself shall be exalted."

THE YOUNG RULER.

Mark x: 17-30. And as he was going out on his way, there came one running up, who, kneeling before him, asked him, "Good Teacher, what shall I do that I may inherit æonian life?" ¹⁸And Jesus said to him, "Why do you call me good? No one is good but one — God. ¹⁹You know the commands, 'Do not murder;' 'do not commit adultery;' 'do not steal;' 'do not testify falsely;' 'honor your father and mother.'" ²⁰And he said to him, "Teacher, from my childhood I have kept all these." ²¹Then Jesus looked on him, [and] loved him, and said to him, "You lack one thing yet — go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow me." ²²But he looked sad at the word, and went away sorrowing, for he had great wealth. ²³Then Jesus looked round, and said to his disciples, "With what difficulty shall those that have riches enter into the reign of God." ²⁴And the disciples were astonished at his words. But Jesus answered again, and said to them, "Children, how difficult it is to enter the reign of God. ²⁵It is easier for a camel to enter through a needle's eye, than for a rich man to enter the reign of God." ²⁶And they were amazed, saying to him, "Who then can be saved?" ²⁷Jesus looking on them, said, "With men it is impossible; but not with God; for all things are possible with God." ²⁸Peter began to say to him, "Behold, we have abandoned all, and followed you; *what, therefore, shall we have?*" ²⁹Jesus said to him, "Truly I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or

children, or lands, on my account, and on account of the good news, ³⁰who will not receive a hundred fold now, in this season, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and æonian life in the coming æon."

Luke xviii: 18-30. And a certain ruler asked him, saying, "Good Teacher, what shall I do to inherit æonian life?" ¹⁹And Jesus said to him, "Why do you call me good? No one is good, but one—God. ²⁰You know the commands, 'Do not commit adultery;' 'Do not kill;' 'Do not steal;' 'Do not bear false testimony;' 'Honor father and mother.'" And he said, "All these I have observed from my childhood." ²¹And having heard [this], Jesus said to him, "You lack one thing yet: sell all that you have, and distribute to the poor; and you shall have treasure in heaven; and come, follow me." ²²But when he heard these things, he was greatly grieved; for he was exceedingly rich. ²³And observing him, Jesus said, "With what difficulty *do* those having riches, enter into the reign of God! ²⁴It is easier for a camel to enter a needle's perforation, than for a rich man to enter the reign of God!" ²⁵And those that heard it, said, "And who can be saved?" ²⁶And he said, "The things impossible with men, are possible with God." ²⁷Then Peter said, "Behold, we have left our own [homes], and followed you." ²⁸And he said to them, "Truly, I tell you, that there is no man who has left house, or wife, or brothers, or parents, or children, on account of the reign of God, ²⁹who will not receive manifold in this season, and æonian life in the coming æon."

Matthew xix: 16-29. And behold, one approaching, said

LUKE xviii: 25.. The other evangelists employ *rhapidos*, a common needle; but Luke, a physician, uses the word *belonē*, a surgeon's needle. The word *trēma*, a perforation, is also a medical term used by Luke, and once by Matthew.

to him, "Master, what good thing shall I do that I may have æonian life?" ¹⁷And he said to him, "Why do you ask me about the good? There is [but] one who is good; but if you desire to enter into the life, obey the commands." ¹⁸He says to him, "Which?" Jesus says, "'You shall not kill;' 'You shall not commit adultery;' 'You shall not steal;' 'You shall not testify falsely; ¹⁹'Honor the father and the mother;' and 'You shall love your neighbor as yourself.'" ²⁰The young man said to him, "I have kept all these; what lack I still?" ²¹Jesus replied, "If you desire to be perfect, go, sell your property, and give to the poor, and you shall have treasure in heaven; and come, follow me." ²²And the young man, when he heard this word, went away sorrowful, for he had great possessions. ²³Then Jesus said to his disciples, "Truly, I tell you, that it is difficult for a rich man to enter the reign of the heavens. ²⁴And again I tell you, it is easier for a camel to pass through a needle's perforation, than for a rich man to enter the reign of God." ²⁵And when the disciples heard [this], they were exceedingly astonished, saying, "Who, then, can be saved?" ²⁶And Jesus, looking upon [them] said to them, "This is impossible with men; but all things are possible with God." ²⁷Then Peter answered, and said to him, "Behold, we have forsaken all, and followed you; what, then, shall we have?" ²⁸And Jesus said to them, "Truly, I tell

MATT. xix: 16. Jesus indicates that it was a state of happiness to be enjoyed on the earth; for he tells him it might be obtained by keeping the commandments. Ver. 17. But the state of final holiness and blessedness, revealed in the Scriptures, is represented as a gift from God, not as the reward of works. See Rom. iv: 4; 2 Tim. i: 9; Tit. iii: 5. The state of spiritual life and peace produced in the hearts of men, while they dwell on the earth, by faith in the gospel and obedience to its precepts, is frequently denominated *life* and *eternal life*. See John v: 24; 1 John iii: 14. Comp. 1 John iii: 3; James i: 25; ii: 14-17. The meaning of the question, I apprehend, is simply this: What must I do in order to become thy disciple and a member of thy kingdom? referring, as a Jew naturally and necessarily would, to the kingdom of the Messiah, otherwise called the kingdom of heaven, or of God.—Paige.

you that you who have followed me, in the Renovation, when the Son of Man shall sit on his throne of glory, you shall sit on twelve thrones, judging the twelve tribes of Israel. ²⁹And every one that has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of my name, will receive manifold, and inherit æonian life."

THE LABORERS IN THE VINEYARD.

Mark x: 31. But many first shall be last, and last, first.

Matthew xix: 30. "But many shall be last [that are] first, and first [that are] last."

Matthew xx: 1-16. For the reign of the heavens resembles a householder, who went out early in the morning to hire laborers for his vineyard. ²And having agreed with the laborers for a denary a day, he sent them into his vineyard. ³And going out about the third hour he saw others standing idle in the market. ⁴And he said to them, 'Go you also into *my* vineyard, and I will give you what is just.' And they went. ⁵And again he went out about the sixth and ninth hours, and did the same. ⁶And he went out about the eleventh [hour], and found others standing, and he says to them, 'Why do you stand here all the day idle?' ⁷They say to him, 'Because no man hired us.' He says to them, 'You also go into the vineyard.' ⁸And at evening, the master of the vineyard says to his steward, 'Call the laborers, and give the hire, beginning from the last to the first.' ⁹But each of those that came at the eleventh hour received a denary. ¹⁰And when the first came they supposed that they should receive more; and they also received a denary apiece. ¹¹But when they had received it they complained against the householder, saying, ¹²'These last have worked' [only] one

hour, and you have made them equal to us, who have endured the burden, and the scorching heat of the day.' ¹³But he answered and said to one of them, 'Comrade, I do not injure you; did you not agree with me for a denary? ¹⁴Take that which is yours, and go; I will give to the last as to you. ¹⁵Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good?' ¹⁶Thus the last shall be first, and the first, last."

DIVORCE AND MARRIAGE.

Mark x: 2-12. And Pharisees approaching, asked him, "Is it lawful for a man to put away his wife?" ³And he answered and said to them, "What did Moses command you?" ⁴And they said, "Moses permitted [us] to write a bill of divorcement, and to put her away." ⁵And Jesus said to them, "He wrote you this command because of your obduracy of heart; ⁶but from the beginning of creation he made them male and female. ⁷On this account a man shall leave his father and mother, ⁸and the two shall become one flesh; so that they are no longer two, but one flesh. ⁹What God has united, then, let not man sever." ¹⁰And in the house the disciples again asked him concerning this. ¹¹And he says to them, "Whoever shall put away his wife, and marry another, commits adultery with her; ¹²and if she shall put away her husband, and marry another, she commits adultery."

Matthew xix: 3-12. And [the] Pharisees went to him, trying him and saying, "Is it lawful [for a man] to put away his wife for every cause?" ⁴And he answered, and said, "Have you not read that he who created [them] at the first, made them male and female, ⁵and said, 'On this account, a man shall leave the father, and the mother, and shall cling to his wife, and the two shall be one flesh?' ⁶So that they

are no longer two, but one flesh. What, then, God has united, let not man separate." "They say to him, "Why, then, did Moses command to give a bill of divorcement, and put her away?" "Jesus says to them, "Moses, indeed, permitted you to divorce your wives, on account of your obduracy of heart; but from the beginning, it was not so. "But I say to you, whoever divorces his wife, except on account of unchastity, makes her an adulteress." "The disciples say to him, "If this is the case of the man with the wife, it is unprofitable to marry!" "But he said to them, "All men cannot receive this word, but only those to whom it is given; "for there are some eunuchs that were born so, from their mother's womb; and there are eunuchs made eunuchs by men; and there are eunuchs who made themselves eunuchs, on account of the reign of the heavens. He who is able to accept [this] let him accept it."

LITTLE CHILDREN BLESSED.

Mark x: 13-16. And they were bringing little children to him, that he might touch them; and the disciples reprovèd them. "But when Jesus saw it, he was displeased, and said to them, "Permit the little children to come to me; forbid them not, for of such is the reign of God. "Truly I say to you, whoever will not receive the reign of God like a little child, will by no means enter it;" "and he took them in his arms, laid his hands on them, and blessed them.

Matthew xix: 13-15. Then little children were brought to him, that he might lay hands on them, and pray; but his disciples reprovèd them. "And Jesus said, "Permit the little children to come to me, and hinder them not, for of such is

MARK x: 13-16; Matt. xix: 13-15; Luke xviii: 15-17. This language demonstrates the innate purity of human nature.

the reign of the heavens.” ¹⁵And he laid the hands on them and departed thence.

Luke xviii: 15-17. And they were bringing to him the babes also, that he might touch them; and the disciples, seeing it, reprovèd them. ¹⁶But Jesus called them, and said, “Permit the little children to come to me, and forbid them not, because of such is the reign of God. ¹⁷Truly I say to you, whoever will not receive the reign of God as a little child, he will by no means enter into it.”

JESUS PREDICTS HIS DEATH.

Mark x: 32-34. And they were on the road going up to Jerusalem; and Jesus was preceding them, but they were amazed, and they followed him, and were afraid, and he took the twelve aside, again, and began to tell them the things about to befall him. ³³“Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the high-priests, and to the scribes, ³⁴and they will condemn him to death, and will deliver him to the Gentiles; and they will deride him, and spit on him, and scourge him, and kill him, and after three days he will rise again.”

Matthew xx: 17-19. And when Jesus was about to go up to Jerusalem, he took the twelve disciples, privately; and said to them on the road: ¹⁸“Behold, we go up to Jerusalem, and the Son of Man will be delivered to the high-priests, and scribes, ¹⁹and they will condemn him to death, and deliver him to the Gentiles, to ridicule, and to scourge, and to crucify; and on the third day he will be raised up.”

Luke xviii: 31-34. And he took the twelve to him and said to them, “Behold, we are going up to Jerusalem, and all

LUKE xviii: 31. The Old Testament prophecies here referred to (Luke xviii: 31), have been collated by Gilpin. Possibly modern criticism might not accept them all as applying to Jesus.

the things written through the prophets will be accomplished in the Son of Man, ³²for he will be delivered to the Gentiles, and will be derided, and shamefully treated, and spit upon; ³³and they will scourge him, and kill him; and the third day he will rise again." ³⁴And they understood none of these things, and this thing was hidden from them, and they understood not the things that were spoken.

AMBITION OF ZEBEDEE'S SONS.

Matthew xx: 20-28. Then came to him the mother of Zebedee's sons, with her sons, making obeisance, and asking something of him. ³¹And he said to her, "What do you wish?" She said to him, "Say that these, my two sons, may sit, one on your right hand, and one on your left, in your reign." ³²But Jesus answered, and said, "You do not know what you request. Can you drink the cup that I am about to drink?" They say to him, "We can." ³³He says to them, "You will indeed drink of my cup; but to sit at my right and the left, is not mine to give, except to whom it has

"Section I, containing the earliest intimations of the Messiah. (Gen. iii: 15; xvi: 7; xix: 22; xvi: 26; xxviii: 14; 1 Chron. xvi: 11; Isa. xlii: 6; xlix: 8; Jer. xxxiii: 20, 21. Isa. xi: 1, 2. Jer. xxiii: 5, 6; xxxiii: 15. Ezek. xvi: 22, 23. Zech. iii: 8; vi: 12, 13. Mic. iv: 1, 7. Isa. ii: 2; xxv: 7; ii: 3, 4; xi: 6-9. Gen. xlix: 10. Num. xxiv: 17. Isa. xlix: 6. Dan. vii: 13, 14. Isa. xli: 27; xl: 9; xlix: 13. Mal. iv: 2.)

"Section II, containing those prophecies which relate to the birth of the Messiah. (Isa. xl: 3-5. Mal. iv: 5; iii: 1. Ps. ii: 6-8. Isa. vii: 14. Mic. v: 2. Isa. ix: 2, 6, 7.)

"Section III, containing those prophecies which relate to the life of the Messiah—his preaching and his miracles. (Deut. xviii: 18. Isa. llii: 2, 3; xlii: 2, 3; lii: 7. Zech. ii: 10, 11. Isa. xlii: 1, 4. Isa. xi: 3-5; lxi: 1, 2. Mic. iv: 2. Isa. viii: 14. Ps. cxviii: 22, 23, 24. Isa. xxviii: 16; xxix: 14. Zech. ix: 9. Hag. ii: 7. 9. Isa. xxxv: 5, 6; xlii: 7; xlix: 9; xl: 11; xlix: 10.)

"Section IV, containing such prophecies as relate to the death, resurrection, and exaltation of the Messiah. (Ps. xli: 9. Zech. xi: 12, 13; xiii: 7. Isa. liii: 7, 8. Ps. xxxv: 11; xxxviii: 13; xxii: 16. Isa. l: 6. Mic. v: 1. Ps. lxix: 21; xxii: 16, 18. Zech. xiii: 6. Ps. xxii: 1, 7, 8. Joel ii: 30-32. Dan. ix: 24-26. Isa. liii: 4-6, 10, 12. Zech. xii: 10. Ex. xii: 46. Zech. xiii: 1. Isa. liii: 9. Ps. ii: 1, 2, 4. Ps. xvi: 10. Hos. vi: 2. Job xix: 25. Hos. xiii: 14. Ps. cx: 1-4.)"

been prepared by my Father.” ²⁴And when the ten heard they were much displeased with the two brothers; ²⁵but Jesus called them to him, and said, “You know that the rulers of the Gentiles domineer over them, and the great exercise authority over them. ²⁶It is not so among you, but whoever may wish to become great among you, let him be your servant; ²⁷and whoever may wish to be first among you, let him be your slave; ²⁸even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many.”

Mark x: 35-45. And Jacob and John, Zebedee’s two sons, came to him, saying to him, “Teacher, we wish that you should do for us whatever we shall ask of you.” ³⁶And he said to them, What do you wish that I shall do for you?” ³⁷And they said to him, “Grant to us that we may sit, the one at your right hand, and the other at [the] left, in your glory.” ³⁸But Jesus said to them, “You know not what you ask. Can you drink the cup that I drink, or be immersed with the immersion in which I am being immersed?” ³⁹And they said to him, “We can.” And Jesus said to them, “You will drink the cup that I drink, and you will be immersed with the immersion in which I am immersed, ⁴⁰but to sit at my right hand, or at [the] left, is not mine to give, except for whom it is prepared.” ⁴¹And the ten having heard were exasperated at Jacob and John. ⁴²But Jesus, having called them, says to them, “You know that those presuming to rule the Gentiles domineer over them, and their great ones exercise authority over them. ⁴³But it is not so among you; but whoever may wish to be great among you, shall be your servant; ⁴⁴and whoever among you may desire to become first, shall be slave of all. ⁴⁵For even the Son of Man came not to be served, but to serve, and to give his life a ransom for many.”

THE BLIND MEN HEALED.

Mark x: 46-52. And they come to Jericho. And as he was departing from Jericho, with his disciples, and a great crowd, Bartimeus, a blind beggar, the son of Timeus, sat by the roadside, ⁴⁷and when he heard that it was Jesus, the Nazarene, he began to cry out, and say, "Son of David, Jesus, have pity on me!" ⁴⁸And many reprov'd him, charging him to be quiet; but he cried out much more, "Son of David, have pity on me!" ⁴⁹And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take courage; arise, he calls you!" ⁵⁰And throwing off his mantle, he sprang up and came to Jesus. ⁵¹And Jesus addressed him, and said, "What do you desire that I should do to you?" The blind man said, "Rabbuni! That I may receive my sight." ⁵²And Jesus said to him, "Go; your faith has saved you." And he immediately received his sight, and followed him on the road.

Matthew xx: 29-34. And as they departed from Jericho, a great crowd followed him. ³⁰And, behold, two blind men, sitting by the roadside, hearing that Jesus passed by, cried out, saying, "*Pity us, Jesus, son of David!*" ³¹And the crowd rebuked them, that they should be silent, but they cried the more, saying, "*Pity us, Lord, son of David!*" ³²And Jesus stood, and called them, and said, "What do you wish that I shall do for you?" ³³They say to him, "Master, that our eyes may be opened." ³⁴And Jesus, being moved with pity, touched their eyes, and they immediately received sight, and followed him.

Luke xviii: 35-43. And it occurred, as he approached Jericho, that a certain blind man sat by the roadside, begging, ³⁶and hearing a crowd passing along, he asked, "What may this be?" ³⁷And they told him, "Jesus, the Nazarene,

passes by.” ³⁸And he shouted, saying, “Jesus, son of David, pity me!” ³⁹And those who went before, reproved him, that he should be silent; but he cried out much more, “Son of David, pity me!” ⁴⁰And stopping, *he* commanded him to be led to him, and having approached, he asked him, ⁴¹“What do you desire that I shall do to you?” And he said, “Master, that I may receive sight.” ⁴²And Jesus said to him, “Receive your sight; your faith has saved you.” ⁴³And instantly he received sight, and followed him, glorifying God. And all the people saw it and gave praise to God.

ZACCHEUS CONVERTED—THE PARABLE OF THE LOANS.

Luke xix: 1-28. And he entered, and was passing through Jericho; ²and behold, a man named Zaccheus, a chief tax-collector, and rich, ³sought to see who Jesus was, and could not, on account of the crowd, for he was of small stature; ⁴and he ran before, and climbed a mulberry tree, to see him, for he was about to pass that way. ⁵And when Jesus came to the place, he looked up, and said to him, “Zaccheus, hasten down, for to-day I must abide in your house.” ⁶And he hastened down, and received him, rejoicing. ⁷And all that saw it, murmured, saying, “He has gone in to lodge with a sinful man.” ⁸But Zaccheus, standing up, said to the Master, “Behold, Master, the half of my possessions I give to the poor, and if I have extorted anything from any man, I restore four-fold.” ⁹And Jesus said to him, “To-day salvation has come to this house, since he, also, is a son of Abraham. ¹⁰For the Son of Man has come to seek and to save the lost.”

¹¹And as they heard these things he proceeded, and spoke a parable, because he was near Jerusalem, and they thought that the reign of God was about to appear, immediately. ¹²Therefore, he said, “A certain nobleman went into a distant

country, to receive for himself a kingdom, and return. ¹³And he called ten of his slaves, and gave them ten minas, and said to them, 'Traffic till I come.' ¹⁴But his citizens hated him, and sent an embassy after him, saying, 'We are not willing for this man to reign over us.' ¹⁵And it occurred, on his return, having received the royalty, that he ordered those slaves to be called to him, to whom he gave the silver, that he might know what they had gained by traffic. ¹⁶And the first came near, saying, 'Master, your mina has gained ten minas.' ¹⁷And he said to him, 'Well done, good slave, because you have been faithful in very little, possess authority over ten cities.' ¹⁸And the second came, saying, 'Master, your mina has made five minas.' ¹⁹And he said, also, to this one, 'You also be over five cities.' ²⁰And the other came, saying, 'Master, behold your mina, which I had laid up in a napkin, ²¹for I feared you, because you are a harsh man; you take up what you did not lay down, and reap what you did not sow.' ²²He said to him, 'Out of your own mouth will I judge you, evil slave! You know that I am a harsh man, taking up what I laid not down, and reaping what I did not sow? ²³Why, then, did you not place my silver on the [broker's] table, [so] that coming, I might have exacted the same, with interest?' ²⁴And he said to those standing near, 'Take the mina from him, and give it to him who has [gained] the ten minas.' ²⁵And they said to him, 'Master, he has ten minas.' ²⁶'I tell you, that, to every one who has, more shall be given; and from him who has not, even what he has shall be taken. ²⁷But bring hither these, my enemies, who were not willing for me to reign over them, and slay them in my presence.' " ²⁸And having said these things, he went on before them, going up to Jerusalem.

JESUS RETIRES TO EPHRAIM.

John xi: 54-57. Jesus, therefore, no longer walked publicly among the Jews, but departed thence into the region near the desert, into a city called Ephraim, and there remained with the disciples. ⁵⁵And the Jews' Passover was near, and many went up to Jerusalem, out of the country, before the Passover, to purify themselves. ⁵⁶Then they looked for Jesus, and said to each other, standing in the temple, "What do you think? Will he not come to the feast?" ⁵⁷Now the high-priests and the Pharisees had commanded that if any man knew where he was, he should show it, that they might arrest him.

JESUS ANOINTED BY MARY.

Mark xiv: 3-9. And while he was in Bethany, as he reclined [at table] in the house of Simon, the leper, a woman came, having an alabaster flask of nard ointment, very costly, [and] she broke the alabaster flask, and lavished [the ointment] on his head. 'And some were displeased, [saying] among themselves, "Why has this loss of ointment been incurred? 'For this ointment could have been sold for more than three hundred denaries, and given to the poor.'" 'And they censured her. But Jesus said, "Let her alone! Why do you trouble her? She has done a beautiful work for me. 'For you always have the poor among you; and when you choose you can do them good; but you do not always have me. 'She has done what she could; she has anointed my body beforehand, for the burial. 'And I tell you truly, wherever the good news may be preached, in the whole world, that, also, which this woman has done, shall be told as her memorial."

Matthew xxvi: 6-13. And Jesus, having arrived in

Bethany, in the house of Simon, the leper, ⁷a woman came to him, having an alabaster flask of very precious ointment, which she poured on his head, as he reclined. ⁸And when the disciples saw it, they were displeased, saying, ⁹“For what reason is this waste, for this [ointment] might have been sold for much, and given to the poor.” ¹⁰But Jesus perceived it, and said to them, “Why do you trouble the woman? She has wrought a good work for me. ¹¹For you always have the poor among you, but you do not always have me. ¹²For, as she has lavished this ointment on my body, she has done it to prepare me for burial. ¹³Truly I tell you, wherever this good news shall be preached, in the whole world, what this woman has done, shall be told as her memorial.”

John xii: 1-11. Therefore, six days before the Passover, Jesus went to Bethany, where Lazarus was, whom Jesus raised from [the] dead. ²They, therefore, made him a supper there, and Martha served, but Lazarus was one of those that reclined with him. ³Then Mary took a pound of very costly nard ointment, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the aroma of the ointment. ⁴“But,” says one of the disciples, that Judas Iskariot, who was about to betray him, ⁵“Why was this ointment not sold for three hundred denaries, and given to the poor?” ⁶Now he said this, not because he cared about the poor, but because he was a thief, and having the box, carried what was placed in it. ⁷Jesus therefore said, “Let her alone; [it was] that she might keep it for the day of my embalming. ⁸For you always have the poor with you, but you do not always have me.” ⁹A great crowd of the Jews, therefore, knew that he was there; and they came, not only on account of Jesus, but, also, that they might see

Lazarus, whom *Jesus* raised from the dead. ¹⁰*And even* the high-priests consulted that they might kill Lazarus also; ¹¹because on his account many of the Jews went away, and believed in Jesus.

PART VII.

THE ENTRY INTO JERUSALEM, AND EVENTS PRECEDING THE PASSOVER.

TIME—FOUR DAYS.

THE ENTRY INTO JERUSALEM.

Mark xi: 1-10. And when they approach Jerusalem, to Bethphage and Bethany, near the mountain of the olives, he sends two of his disciples, ²and says to them, “Go to the village opposite you, and as soon as you enter it, you will find a colt fastened, on which no man has yet sat; unfasten, and bring him, ³and, if any one say to you, ‘Why do you this?’ reply, ‘The Master needs him,’ and immediately he sends it again hither.” ⁴And they went and found a colt fastened at a door outside, in a cross-road; and they unfastened him. ⁵And some of those standing there said to them, “Why do you unfasten the colt?” ⁶And they said to them as Jesus had said; and they allowed them. ⁷And they bring the colt to Jesus, and throw their mantles on him, and he sat on him. ⁸And many spread their mantles on the road, and others spread foliage which they had cut out of the fields. ⁹And those going before, and those following, shouted, “Hosanna! Blessed [is] he that comes in the name of the Lord! ¹⁰And Blessed [is] the coming reign of our father David. Hosanna in the highest!”

Matthew xxi: 1-9. And when they were near Jerusalem, and came to Bethphage, by the mountain of the olives, then Jesus sent two disciples, ²saying to them, "Go to the village opposite you, and you will immediately find an ass tied, and a colt with her; unfasten, and bring to me; ³and if any one say anything to you, say, 'The Master needs them,' and he will send them immediately." "But this occurred, that the word spoken through the prophet might be fulfilled saying,

⁶"Say to the daughter of Zion,
'Behold, thy king comes to thee,
Meek, and riding on an ass,
Even on a colt, a foal of a beast of burden.' "

⁹And the disciples went and did as Jesus had directed, ⁷and they led the ass, and the colt, and put the mantles over them, and he sat on them. ⁸And a great part of the crowd spread their *own* mantles on the road, and others cut branches from the trees, and scattered them along the road. ⁹And the crowds that went before him, and those that followed, shouted, saying, "Hosanna to David's son! Blessed [is] he who comes in the name of the Lord! Hosanna in the highest!"

John xii: 12-19. On the next day many people who had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took palm tree branches, and went out to meet him, and cried out, *saying*, "Hosanna! Blessed [is] he that comes in the name of the Lord, even the king of Israel!" ¹⁴And Jesus, when he had found a young ass, sat on it, as it is written,

¹⁵"Fear not, daughter of Zion;
Behold *the* king comes,
Sitting on an ass's colt."

¹⁶Now his disciples understood not these things at the first;

but when Jesus was glorified, then they remembered that these things had been written about him, and that they did these things to him. ¹⁷Therefore the crowd that was with him when he called Lazarus out of the tomb, and raised him from the dead, testified. ¹⁸On this account, also, many people went and met him, because they heard that he had wrought this sign. ¹⁹Then the Pharisees said among themselves, "You see that you gain nothing; see, the world has gone away after him."

Luke xix: 29-40. And it occurred, as he drew near Bethphage and Bethany, at the mountain which is called Olivet, he sent two of the disciples, ³⁰saying, "Go to the opposite village, entering which you will find a colt tied, on which no man ever sat; unfasten, and bring him; ³¹and if any one ask you, 'Why do you unfasten him?' answer thus, 'The Master needs him.'"³² And those who were sent, went away, and found it as he had said to them. ³³And as they were unfastening the colt, his owners said to them, "Why do you unfasten the colt?"³⁴ And they said, "*Because the Master needs him.*"³⁵ And they led him to Jesus; and they threw their mantles on the colt, and set Jesus thereon, ³⁶and as he went, they spread their mantles on the road, ³⁷and as he was approaching the descent of the mountain of the olives, all the crowd of the disciples began to rejoice, and praise God with a loud voice, for all [the] mighty works which they had seen, ³⁸saying,

"Blessed [is] the king that comes in the name of [the] Lord!

"Peace in heaven, and glory in the highest!"

³⁹And some of the Pharisees among the crowd said to him, "Teacher, rebuke your disciples." ⁴⁰And he answered and

said, "I tell you that if these cease, the stones will cry out."

THE LAMENTATION OVER JERUSALEM.

Luke xix: 41-44. And as he drew near and saw the city, he wept over it, ⁴²saying, "Oh, that you, even you, had known, at this day, the things that relate to peace; but now they are hidden from your eyes; ⁴³for days will come upon you, when your enemies will throw a rampart around you, and circumvallate you, and press you on every side, ⁴⁴and will level you with the ground, and your children in you, and they will not leave in you stone upon stone, because you did not know the season of your visitation."

THE BROKERS DRIVEN FROM THE TEMPLE.

Matthew xxi: 10-16. And when he had entered Jerusalem, all the city was agitated, saying, "Who is this?" ¹¹And the crowds answered, "This is Jesus the prophet, from Nazareth, in Galilee." ¹²And Jesus entered the temple, and drove out all those that sold and bought in the temple, and overturned the brokers' tables, and the seats of the dove-sellers; ¹³and he said to them, "It is written,

My house shall be called a house of prayer,'

But you make it a robbers' den."

¹⁴And [the] blind and lame came to him in the temple, and he healed them. ¹⁵But when the high-priests and scribes saw the wonders that he did, and the children that were crying in the temple, and saying, "Hosanna to the son of David!" they were angry, and said to him, ¹⁶"Hear you what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouths of infants and nurslings thou hast perfected praise?' "

Mark xi: 15-17. And they come to Jerusalem; and he

went into the temple, and began to drive out those selling and buying in the temple, and overturned the brokers' tables, and the seats of the dove-sellers; ¹⁶and would not permit any one to carry a vessel through the temple. ¹⁷And he taught, and said to them, "Is it not written, 'My house shall be called a house of prayer for all nations?' But you have made it a robbers' den."

Luke xix: 45-46. And he entered the temple, and began to cast out those that sold, ⁴⁶saying to them, "It is written,

" 'And my house shall be a house of prayer,'
But you have made it a robbers' den. "

JESUS GOES TO BETHANY.

Mark xi: 11. And he entered Jerusalem, [and went] into the temple; and when he had looked around on all things, it being near evening, he went out to Bethany, with the twelve.

Matthew xxi: 17. And he left them, and went out of the city to Bethany, and lodged there.

THE BARREN FIG TREE.

Mark xi: 12-14. And on the next day, as they were coming from Bethany, he was hungry; ¹³and observing a fig tree at a distance, having foliage, he went to search if, perchance, he could find fruit on it, for it was not yet the season for figs. And having come to it he found nothing but foliage. ¹⁴Then he said to it, "Let no man eat fruit from you to the æon." And his disciples heard it.

Matthew xxi: 18-22. And returning to the city in the morning, he was hungry; ¹⁹and seeing a solitary fig tree on

MATT. xxi: 19. Says Trench: "Forever, in E. V., is an evident mistranslation. This *forever* has its merciful limitation, when we come to transfer the

the road, he went to it, and found nothing on it except foliage, and he said to it, "Let no fruit be produced by you to the æon;" and the fig tree immediately withered. ²⁰And when the disciples saw it, they were astonished, saying, "How soon the fig tree withered!" ²¹And Jesus answered, and said to them, "Truly, I say to you, if you have faith undisturbed by doubt, you will not only do what has been done to the fig tree, but also, if you say to this mountain, 'Be lifted, and cast into the lake,' it will be done; ²²and all things that you ask in prayer, believing, you shall receive."

Mark xi: 20-26. And as they passed along in the morning, they saw the fig tree withered away from the roots. ²¹And Peter, remembering, says to him, "Rabbi, behold the fig tree which you cursed, is withered away!" ²²And Jesus, answering, says to him, "Have faith in God; ²³truly, I say to you, that whoever may say to this mountain, 'Be raised, and hurled into the lake!' and not doubt in his heart, but believe that what he says will occur, he shall have it. ²⁴For this reason, I say to you, all things, whatever, you pray for, and desire, believe that you receive, and you will have them. ²⁵And when you stand praying, forgive, if you have anything against any one, that your Father in the heavens may also forgive your offenses."

THE SCRIBES AND PHARISEES SEEK TO DESTROY JESUS.

Mark xi: 18-19. And the high-priests and the scribes heard it, and considered how they might destroy him; for

curse from the tree to that of which the tree was as a living parable; a limitation which the word itself favors and allows. * * * None shall eat fruit of that tree till the end of the present æon, not until these times of the Gentiles are fulfilled."

MARK xi: 26. Verse 26 is not in S. or V: "But if you do not forgive, neither will your Father in the heavens forgive your offences."

they feared him, because all the crowd was astonished at his teaching. ¹⁹And whenever evening came, they went out of the city.

Luke xix: 47-48. And he continued teaching in the temple, daily; and the high-priests, and the scribes, and the chiefs of the people, sought to destroy him. ⁴⁸And they could not find how to do it, for the people all hung upon him, to hear him.

CHRIST ANSWERS THE PRIESTS—THE PARABLES OF THE VINEYARD,
AND THE MARRIAGE FEAST.

Mark xi: 27-33. And they come again to Jerusalem. And as he was walking about in the temple, the high priests, and scribes, and presbyters came to him, and said to him, ²⁸“By what authority do you these things? Or, who gave you this authority to do these things?” ²⁹And Jesus said to them, “I will ask you one question, and answer me, and I will tell you by what authority I do these things: ³⁰John’s immersion—*whence* was it; from heaven, or from men? Answer me.” ³¹And they debated among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ But if we say, ‘From men,’ they feared the people; for all held that John was truly a prophet. ³²And they say to Jesus, “We do not know;” and Jesus says to them, “Neither do I tell you by what authority I do these things.”

Mark xii: 1-12. And he began to address them in parables: “A man planted a vineyard, and placed a hedge around it, and digged a wine-press, and built a tower, and let it to husbandmen, and left the country. ²And at the season he sent a slave to the husbandmen, that he might receive from the husbandmen of the fruits of the vineyard. ³But they seized him, and beat him, and sent him away empty.

‘But, again, he sent another slave to them, and him they wounded in the head, and disgracefully treated. ‘And he sent another, and him they killed, and many others--they beating some, and killing some. ‘He had yet one beloved son. He sent him to them, last, saying, ‘They will regard my son.’ ‘But those husbandmen said among themselves, ‘This is the heir; come, let us kill him, and the inheritance will be ours.’ ‘Then they seized him, and killed him, and cast him out of the vineyard. ‘What, therefore, will the master of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. ¹⁰Have you not read even this Scripture?

“ ‘A stone which the builders rejected,
Has become the head of a corner;
¹¹This was from the Lord,
And it is wonderful in our eyes.’ ”

¹²And they sought to arrest him, but they feared the crowd, for they knew that he had spoken the parable against them. And they left him, and went away.

Matthew xxi: 23-46. And when he had entered the temple, the high-priests and presbyters of the people came to him, as he was teaching, and said, “By what authority do you these things? and who gave you this authority?” ²⁴And Jesus answered and said to them, “I also will ask you one question; which, if you will answer me, I will also tell you by what authority I do these things: ²⁵The immersion of John—whence was it, from heaven, or from men?” And they debated among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Why, then, did you not believe him?’ ²⁶But if we should say, ‘From men,’ we fear the crowd, for all regard John as a prophet.” ²⁷And they answered, and said to Jesus, “We do not know.” And *Jesus*

said to them, "Neither do I tell you by what authority I do these things. ²⁸But what think you: A man had two sons. He came to the first, and said, 'Child, go work to-day in the vineyard.' ²⁹And he answered and said, 'I [go], sir!' but went not. ³⁰And coming to the other, he said just the same. And he answered and said, 'I will not.' Afterward he repented and went. ³¹Which of the two did the Father's will?" They say, "The last;" Jesus says to them, "Truly, I say to you, that the tax-collectors, and the courtesans go into the reign of God before you. ³²For John came to you in the way of righteousness, and you believed him not; but the tax-collectors and the courtesans believed him; yet you, when you had seen, repented not afterward, so as to believe him.

³³"Hear another parable: There was a man that was a householder, who planted a vineyard, and surrounded it with a hedge, and digged a wine-press in it, and erected a tower, and let it out to husbandmen, and left the country. ³⁴And when the time of fruits approached, he sent his slaves to the husbandmen, to receive the fruits of it. ³⁵And the husbandmen took his slaves,—one they beat, another they killed, another they pelted with stones. ³⁶And again he sent other slaves, more than the first, and they did in like manner to them. ³⁷And afterward he sent his son to them, saying, 'They will regard my son.' ³⁸But the husbandmen, when they saw the son, said among themselves, 'This is the heir; come, let us kill him, and retain the inheritance.' ³⁹And they took him, and cast him out of the vineyard, and killed him. ⁴⁰When, therefore, the master of the vineyard comes, what will he do to those husbandmen?" ⁴¹They reply to him, "He will ignominiously destroy those wretched men, and will let out the vineyard to other husbandmen, who will render to

him the fruits in their seasons.” ⁴²Jesus says to them, “Did you never read in the Scriptures,

“ ‘ A stone which the builders rejected,
The same became head of a corner;
This was from the Lord,
And it is wonderful in our eyes?’

“⁴³I say to you that on account of this, the reign of God shall be taken from you, and shall be given to a nation producing the proper fruits.” ⁴⁵And when the chief priests and Pharisees heard his parables, they knew that he referred to them. ⁴⁶But when they sought to seize him, they feared the crowds, since they regarded him as a prophet.

Matthew xxii: 1-14. And Jesus answered and spoke to them in parables, again, saying, ²“The reign of the heavens resembles a man who was a king, who prepared a marriage-feast for his son. ³And he sent his slaves to call those who were invited to the marriage-feast, and they refused to come. ⁴Again he sent other slaves, saying, ‘ Tell those that have been invited, “Behold, I have prepared my dinner; my oxen and fatlings have been killed; and all is ready; come to the marriage feast.” ’ ⁵But they, unheeding, went away, one to his own farm, and one to his traffic, ⁶and the remainder seized his slaves, and insulted, and killed them. ⁷And the king was angry, and sent his armies, and destroyed those murderers, and burned their city. Then he says to his slaves, ⁸“ The marriage feast is ready, but those that were invited were not worthy. ⁹Go, therefore, into the partings of the highways, and invite to the marriage-feast as many as you may find.’ ¹⁰And those slaves went out into the high-

MATT. xii: 44. The most ancient MSS. omit verse 44: “And whoever falls on this stone shall be broken, but it will crush him to pieces on whom it shall fall.”

ways, and brought together all that they met, evil and good, and the *bride-chamber* was full of guests. ¹¹And when the king entered to view the guests, he saw a man not clothed in a marriage-garment; ¹²and he says to him, 'Comrade, how came you here, not wearing a wedding-garment?' And he was speechless. ¹³The king then said to his servants, 'Bind his feet and hands, and take him, and cast him into the darkness outside; there shall be the weeping and the gnashing of the teeth;' ¹⁴for many are invited, but few selected."

Luke xx: 1-19. And it occurred, on one of the days, as he taught the people in the temple, and preached the good news, the high-priests, and the scribes, and the presbyters came up, ²and spoke, saying to him, "Tell us by what authority you do these things; or, who is he that gave you this authority?" ³And he answered, and said to them, "I also will ask you a question, and answer me: 'the immersion of John, was it from heaven, or from men?' ⁵And they debated among themselves, saying, "If we should say, 'From heaven,' he will say, 'Why did you not believe him?' ⁶And if we should say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." ⁷And they answered that they did not know whence [it was]. ⁸And Jesus *answered and* said to them, "Neither do I tell you by what authority I do these things."

⁹And he began to speak this parable to the people: "A man planted a vineyard, and leased it to husbandmen, and left the country for a long time. ¹⁰And at the season he sent a slave to the husbandmen, that they should give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty. ¹¹And again he sent another slave, but they beat him also, and disgracefully treated him, and sent him away empty. ¹²And again, he sent a third, but they wounded

this one, and cast him out. ¹³And the master of the vineyard said, 'What shall I do? I will send my son, the beloved; possibly they will respect him.' ¹⁴But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir; let us kill him, that the inheritance may be ours!' ¹⁵And they cast him out of the vineyard, and killed him. What then will the master of the vineyard do to them? ¹⁶He will come and destroy these husbandmen, and give the vineyard to others." And when they heard it, they said, "Let it not be." ¹⁷And he looked on them and said, "What, then, is this that is written?

"'A stone which the builders rejected,
Has become head of a corner.'

¹⁸"Whoever falls on that stone, will be bruised; but on whomsoever it may fall, it will grind him to dust."

¹⁹In that very hour the scribes and high-priests sought to lay hands on him, but they feared the people; because they perceived that he spoke this parable concerning them.

JESUS REPLIES TO THE HERODIANS.

Luke xx: 20-26. And they watched him, and sent spies who feigned themselves to be just, that they might seize a word, in order to deliver him up to the control and authority of the governor. ²¹And they questioned him, saying, "Teacher, we know that you speak and teach correctly, and do not except persons, but teach the way of God in truth; ²²is it lawful, or not, for us to give tax to Kaisar?" ²³But he perceived their craftiness, and said to them, ²⁴"Show me a denary." *And they showed a denary to him; and he said,* "Whose likeness has it, and whose inscription?" ²⁵And they said, "Kaisar's." And he said to them, "Return Kaisar's things to Kaisar, and God's things to God." ²⁶And they could not take hold

of the saying before the people, and they wondered at his answer, and were silent.

Matthew xxii: 15-22. Then the Pharisees went and consulted how they might entrap him in [his] speech. ¹⁶And they send to him their disciples, with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth, and care for no one, for you regard not the person of men. ¹⁷Tell us, therefore, what you think: is it lawful to pay tax to Kaisar, or not?" ¹⁸But Jesus perceived their evil intent, and said, "Hypocrites! why do you tempt me? ¹⁹Show me the tax-money." And they handed him a denary. ²⁰And he says to them, "Whose likeness is this, and whose inscription?" ²¹They say to him, "Kaisar's." Then he says to them, "Return Kaisar's things to Kaisar, and God's things to God." ²²And when they heard it, they wondered, and left him and went their way.

Mark xii: 13-17. Then they send to him certain of the Pharisees, and of the Herodians, to entrap him in [his] discourse. ¹⁴And when they had come, they say to him, "Teacher, we know that you are true, and care for no one; for you look not to the appearance of men, but teach the way of God in truth. Is it lawful, or not, to give tax to Kaisar? ¹⁵Should we give, or should we not give?" But he, seeing their hypocrisy, said to them, "Why do you tempt me? Bring me a denary, that I may see it." ¹⁶And they brought it. And he says to them, "Whose likeness is this, and whose inscription?" And they said to him, "Kaisar's." And Jesus said to them, ¹⁷"Return Kaisar's things to Kaisar, and God's things to God." And they greatly wondered at him.

JESUS REPLIES TO THE SADDUCEES—THE RESURRECTION.

Mark xii: 18-27. And the Sadducees, who say there is no

resurrection, came to him, and asked him, saying, “¹⁹Teacher, Moses wrote to us, ‘If a man’s brother die, and leave a wife behind, and leave no child, that his brother should take his wife, and raise up offspring to his brother.’ ²⁰There were seven brothers; and the first took a wife, and dying, left no offspring. ²¹And the second took her, and died, leaving no offspring behind; and in like manner the third, ²²and the seven [and] left no offspring.’ Last of all the woman, also, died. ²³In the resurrection whose wife of them shall she be,

MARK xii: 18-27; Luke xx: 27:40; Matt. xxii: 23-33. “The resurrection.” These passages teach that: 1. All mankind are raised; “*the dead* are raised.” 2. All the dead are immortal. “Neither can they die any more.” 3. They are “angels.” 4. They are like God in character. 5. They must be holy and happy forever, as all are immortal, godlike, angels.

The objection sometimes offered to this view is in the phrase Luke uses, but that the other evangelists do not: “They which shall be accounted worthy to obtain that *aion*.” But this phrase is a reply to the Pharisees who denied that some would be deemed worthy to rise. Jesus having said that all will rise, says they “having been accounted worthy,” (*kataxiouthentes*) are immortal and holy. The lexicographers define this word thus: Donnegan, “To deem worthy, to honor, to esteem, to desire, to sue for.” Greenfield, “To account worthy, to esteem fit.” Dr. George Campbell thus translates it: “But among them who shall be honored to share in the resurrection and the other world.”

That he taught the doctrine of a universal rising into holiness, is evident from verse 33. “And when the multitude heard this, they were astonished at his doctrine.” What astonished them? In his audience were: 1. Pharisees who believed in partial salvation. Had he taught that, he would not have astonished *them*. 2. Sadducees, who denied the resurrection. Had he taught that, he would not have astonished *them*. 3. Heathen, who believed in a partial salvation. Had he taught endless punishment for a portion of mankind, he would not have astonished *them*. The only doctrine that could have astonished all these classes, was the resurrection of all souls to holiness and happiness. He taught something new, and different to what all these classes received. Universal salvation is the only possible view different from the doctrines of all these. Hence Jesus warned his hearers against the old ideas. “Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.” Matt. xvi: 6-12. The Pharisees taught the resurrection of a part of the human family to holiness and happiness; the Sadducees taught no resurrection; Jesus warned his disciples against both. The only other doctrine is the resurrection of all to holiness and happiness.

He rejected the teachings of all these, and taught that the resurrection condition is one of universal holiness.—See 1 Cor. xx: 58.

for the seven had her as wife?" ²⁴Jesus said to them, "Do you not err through this, that you do not know the Scriptures, nor the power of God? ²⁵For when they rise from the dead, they neither marry, nor are given in marriage, but are as angels in the heavens. ²⁶But concerning the dead, that they are raised, have you not read in Moses' book how God spoke to him at the bush, saying, 'I [am] the God of Abraham, and the God of Isaac, and the God of Jacob?' ²⁷He is not the God of [the] dead, but of [the] living. You greatly err."

Luke xx: 27-40. And certain of the Sadducees, who say that there is no resurrection, came to him, and asked him, ²⁸saying, "Teacher, Moses wrote to us, 'If a man's brother, having a wife, die, and be childless, his brother should take the wife, and rear offspring to his brother.' ²⁹Now there were seven brothers, and the first took a wife, and died childless; ³⁰and the second, ³¹and the third took her, and in like manner the seven, and died, and left no children. ³²At last the woman also died. ³³In the resurrection, therefore, whose wife of them is she? For the seven had her as wife." ³⁴And Jesus said to them, "The sons of this æon marry, and are given in marriage; ³⁵but those accounted worthy to attain that æon and the resurrection of the dead, neither marry nor are given in marriage, ³⁶nor can they die any more; because they are equal to the angels, and are sons of God, being sons of the resurrection. ³⁷But that the dead are raised, even Moses revealed at the bush, when he called the Lord, 'the God of Abraham, and the God of Isaac, and the God of Jacob.' ³⁸Now he is not God of [the] dead, but of [the] living, for all live to him." ³⁹Then some of the scribes replied and said, "Teacher, you have well spoken;" ⁴⁰for they dared not question him any more.

Matthew xxii: 23-33. And on that day Sadducees came, saying, "There is no resurrection," and they asked him, saying, "²⁴Teacher, Moses said: 'If a man die, having no children, his brother shall marry his wife, and rear offspring to his brother.' ²⁵Now there were seven brothers with us, and the first married and died, and having no offspring, left his wife to his brother, ²⁶likewise also, the second, and the third, till the seven. ²⁷And after them all the woman died. ²⁸In the resurrection, therefore, whose wife of the seven will she be? For they all had her." ²⁹But Jesus answered and said to them, "You err, not knowing the Scriptures, nor the power of God; ³⁰for in the resurrection they neither marry nor are they given in marriage, but are as angels in the heaven. ³¹But have you not read what was spoken by God to you, about the resurrection of the dead, saying, ³²'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not [the God] of [the] dead, but of [the] living." ³³And when the crowds heard [this] they were astonished at his teaching.

JESUS REPLIES TO THE PHARISEES.

Mark xii: 28-34. And one of the scribes came, and heard them disputing, and perceiving that he had answered well, asked him, "Which is the first command of all?" ²⁹Jesus replied, "The first is, 'Hear, O Israel, the Lord our God, the Lord is one, ³⁰and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy life, and with all thy strength.' ³¹The second is this, 'Thou shalt love thy neighbor as thyself.' There is no other command greater than these." ³²And the scribe said to him, "Right, Teacher, you speak in truth, for he is one, and there is none but he; ³³and to love him with all the heart, and all the understanding, and all the strength, and to love your neighbor as yourself, is abundantly more than all whole burnt

offerings and sacrifices.” ³⁴And when Jesus saw that he answered discreetly, he said to him, “You are not far from the reign of God.” And no one presumed to question him further.

Matthew xxii: 34-40. And the Pharisees, when they heard that he had silenced the Sadducees, assembled. ³⁵And one of them, a lawyer, asked him a question, to try him, ³⁶“Teacher, which is the great command in the law?” ³⁷And he said to him, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy life, and with all thy mind’; ³⁸this is the great and first command; ³⁹and the second is similar: ‘Thou shalt love thy neighbor as thyself.’ ⁴⁰The whole law and the prophets are suspended on these two commands.”

JESUS, THE MESSIAH.

Matthew xxii: 41-46. And while the Pharisees were assembled, ⁴²Jesus asked them, saying, “What do you think concerning the Christ? Whose son is he?” They say to him, “David’s.” ⁴³He says to them, “How then does David, by the spirit, call him Master, saying,

“‘The Lord said to my Lord,

“Sit thou at my right hand,

Till I make thine enemies a footstool of thy feet.’ ”

⁴⁵“If David, then, calls him Lord, how is he his son?”

⁴⁶And no one could answer him a word, nor dared any one from that day interrogate him any more.

Mark xii: 35-37. And, while teaching in the temple, Jesus answered and said: “Why do the scribes say that the Christ is David’s son? ³⁶David himself said by the Holy Spirit,

MARK xii: 36. In the original Hebrew, Ps. cx: 1-11, “Jehovah said to my Master.” But Mark probably quoted from the Greek Septuagint version of the Psalms.

“ ‘The Lord said to my Lord,

“Sit thou at my right hand,

Till I make thine enemies a footstool of thy feet.’ ”

⁸⁷“David himself calls him Lord, and how is he his son?”

And the great crowd gladly heard him.

Luke xx: 41-44. And he said to them, “How do they say that the Christ is David’s son? ⁴²For David himself says, in [the] Book of Psalms,

“ ‘The Lord said to my Lord,

“Sit thou at my right hand,

⁴³Till I make thine enemies a footstool of thy feet.’ ”

⁴⁴“David, therefore, calls him Lord, and how is he his son?”

JESUS REPROVES THE PHARISEES.

Mark xii: 38-40. And he said to them in his teaching, “Beware of those scribes who desire to walk about in long robes, and [covet] salutations in the markets, ³⁹and the principal seats in the synagogues, and the chief couches at feasts; ⁴⁰who plunder the widows’ houses, and pray long for display; they will receive a heavier judgment.”

Luke xx: 45-47. And in the hearing of all the people he said to his disciples, ⁴⁶“Beware of the scribes who desire to walk in long robes, and love salutations in the markets, and the principal seats in the synagogues, and the chief places at feasts; ⁴⁷who devour widows’ houses, and pray long for a display; these will receive greater judgment.”

Matthew xxiii: 1-39. Then Jesus spoke to the crowds, and to his disciples, ²saying, “The scribes and the Pharisees sit on Moses’ seat; ³therefore, everything they tell you, do and observe; but do not according to their works, for they say, and do not. ⁴For they bind *great* [and] heavy burdens on men’s shoulders, but they *themselves* will not lift a finger to move them. ⁵But they do all their works to be seen by men.

For they widen their prayer-fillets, and enlarge their fringes, ⁶and love the upper couch in the feasts, and the principal seats in the synagogues, ⁷and the salutations in the markets, and to be called by men, 'Rabbi.' ⁸But be you not called 'Rabbi', for one is your Teacher, and you are all brothers. ⁹And call no man on earth your father, for one is your Father, [even] he who is in heaven. ¹⁰Neither be you called leaders, because your *Leader is one*, the Christ. ¹¹But the greater among you shall be your servant. ¹²And whoever shall exalt himself, will be humbled, and whoever shall humble himself, will be exalted.

¹³“But alas for you, scribes and Pharisees, hypocrites! for you shut up the reign of the heavens before men; for you enter not, nor do you permit them to enter, who are entering.

¹⁴“Alas for you, scribes and Pharisees, hypocrites! because you ransack sea and land, to make one proselyte, and when he is made, you make him a son of Gehenna doubly more than yourselves.

¹⁵“Alas for you, blind guides! who say, 'Whoever shall swear by the temple, it is nothing; but he is bound who shall swear by the gold of the temple.' ¹⁷Fools and blind! for which is greater, the gold, or the temple that consecrated the gold? ¹⁸And 'to swear by the altar, it is nothing; but whoever shall swear by the gift that is upon it, he is bound.' ¹⁹Ye blind! for which is greater, the gift, or the altar that consecrates the gift? ²⁰He who swears by the altar, swears by it,

MATTHEW xxiii: 14. S and V omit.

MATT. xxiii: 15. "Son of Gehenna." Looking upon the smoking valley, and thinking of its corruptions and abominations, to call a man a "child of Gehenna," was to say that his heart was corrupt and his character vile, but it no more indicated a place of woe after death, than a resident of New York would imply such a place by calling a bad man a child of the Five Points.

and by all the things upon it. ²¹And he who swears by the temple, swears by it, and by him who inhabits it. ²²And he who swears by the heaven, swears by God's throne, and by him who sits upon it.

²³“Alas for you, scribes and Pharisees, hypocrites! because you tithe the mint, and the dill, and the cummin, and leave the weightier [things] of the law undone, the judgment, the compassion, and the faith. But you ought to do these, and not omit those. ²⁴Blind guides! that filter out the gnat, and swallow the camel.

²⁵“Alas for you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and the dish; but inside they are full of greed and injustice. ²⁶Blind Pharisee! first cleanse the inside of the cup and the dish, that the outside may become clean also.

²⁷“Alas for you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs; *they* indeed appear beautiful outwardly, but within are full of dead men's bones, and all uncleanness. ²⁸Thus, also, do you appear to men outwardly just, but inwardly you are full of hypocrisy and lawlessness.

²⁹Alas for you, scribes and Pharisees, hypocrites! because

MATT. xxiii: 23. “Judgment, and the faith.” “By *judgment* is meant, not justice—that is, ‘giving to all their just dues’ (*Barnes*), for the original word never bears this significance in the New Testament—but *spiritual discrimination*. Our English version exactly represents the spirit of the original. The Pharisees, by their casuistry, showed an utter lack of capacity to judge of moral and spiritual things. Comp. Luke xii: 57; John vii: 24. Mercy is the exercise and manifestation of sympathy and good-will to all mankind, especially the suffering and the sinful, precisely the opposite of the proud and uncharitable disposition of Pharisaism. * * * For illustrations of their lack of mercy, see Luke vii: 39; John viii: 3-5. *Faith* is not equivalent here to fidelity, as some of the commentators interpret it. So to render it is to miss entirely the spiritual meaning of Christ's words. Our English version renders the original correctly. The whole passage is interpreted by Micah vi: 8 and Hosea xii: 6. *Clear spiritual discernment, love to one's neighbor, humble trust in God*—these are the important matters of the law. Comp. 1 Tim. i: 5.”—*Abbott*.

you build the tombs of the prophets, and decorate the monuments of the just, ³⁰and say, 'Had we been in the days of our fathers, we would not have been partakers with them, in the blood of the prophets!' ³¹You thus testify against yourselves, that you are the sons of those who killed the prophets. ³²And you will fill up your fathers' measure. ³³Serpents! broods of vipers! how can you escape the judgment of Gehenna? ³⁴Because of this, behold, I send prophets and wise men and scribes to you; some of them you will kill and crucify, and others you will scourge in your synagogues, and pursue from city to city; ³⁵so that upon you shall come all the righteous blood shed upon the earth, from the blood of Abel the just, to the blood of Zachariah, son of Barachiah, whom you killed between the temple and the altar. ³⁶Truly, I tell you, all these things shall come upon this generation.

³⁷"Jerusalem, Jerusalem, that kills the prophets, and stones those sent to her; how often have I desired to gather your children, as a bird gathers her brood under the wings; and you were unwilling! ³⁸Behold, your house is left to you; ³⁹for I tell you you will not see me from now till you shall say, 'Blessed [is] he that comes in the name of the Lord!' "

MATT. xxxiii: 33. "Judgment of Gehenna." This verse undoubtedly refers to the literal destruction that soon after befell the Jewish nation, when six hundred thousand experienced literally the condemnation of Gehenna, by perishing miserably by fire and sword. The next words explain their doom.

This was long before prophesied by Jeremiah (chapter xix): "Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, Thus saith the Lord of Hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words." Isaiah has reference to the same in chapter lxvi: 24: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." This explains the "unquenchable fire" and the 'undying worm.' They are in this world.

JESUS PRAISES THE WIDOW'S OFFERING.

Mark xii: 41-44. And he sat opposite the treasury, and observed how the crowd cast money into the treasury; and many rich ones cast in much. ⁴²And one poor widow approached and cast in two leptons, that is, a quadrans. ⁴³And he called to his disciples, and said to them, "Truly I tell you that this poor widow has cast in more than all those who are casting into the treasury; ⁴⁴for they all cast in of their surplus, but she, out of her poverty, cast in all that she had, her whole living."

Luke xxi: 1-4. And he looked up and saw the rich men casting their gifts into the treasury, ²and he saw a certain poor widow casting therein two leptons. ³And he said, "Truly, I say to you, that this poor widow has cast in more than they all. ⁴For they all have deposited out of their surplus, but she, out of her penury, deposited all the living that she had."

JEWISH GREEKS DESIRE TO SEE JESUS.

John xii: 20-50. And there were certain Greeks among those that went up to worship during the feast; ²¹these, therefore, came to Philip, of Bethsaïda of Galilee, and asked him, saying, "Master, we wish to see Jesus." ²²Philip comes and tells Andrew; Andrew and Philip come and they tell Jesus. ²³And Jesus answers them, saying, "The hour has come that the Son of Man should be glorified. ²⁴Truly, truly, I tell you, unless the grain of wheat, sown in the ground, die, it remains

MARK xii: 42; Luke xxi: 42. *Lepta, quadrans.* The smallest Jewish coin, meaning a fish-scale. A *lepton* was about two mills.

"Two mites, two drops, yet all her house and land,
Fall from a steady heart, though trembling hand;
The others' wanton wealth foams high and brave:
The others cast away—she only gave."—*Richard Crashaw.*

alone; but if it die, it yields much fruit. ²⁶He that loves his life, loses it; and he that hates his life, in this world, shall keep it to æonian life. ²⁷And if any man will serve me, let him follow me; and where I am, there, also, shall my servant be; and if any man will serve me, the Father will honor him. ²⁸Now my soul is troubled; and what shall I say? Father, save me from this hour! But on this account I came to this hour. ²⁹Father, glorify *my* name!" Thereupon a voice replied out of heaven, "I have both glorified, and will again glorify it!" ³⁰Then the crowd that stood by, and heard it, said, "It was thunder!" Others said, "An angel spoke to him." ³¹Jesus answered and said, "This voice has come, not on my account, but on your account. ³²Now is this world's crisis. Now will the prince of this world be expelled. ³³And I, if I be raised from the earth, will draw all men *and things* to myself." ³⁴Now he said this, signifying by what death he was about to die. ³⁵Therefore the crowd answered him, "We have heard from the law that the Christ remains to the æon; and how say you that the Son of Man must be raised? Who is this Son of Man?" ³⁶Jesus, therefore, said to them, "Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you; and he who walks in the darkness knows not where he goes. ³⁷While you have the light, believe in the light, that you may become sons of light." These things spoke Jesus, and he went away, and was concealed from them. ³⁸But

JOHN xii: 25. S. has "destroys," V., "loses."

JOHN xii: 31. "Now is this world's judgment;" not as in E. V., "Now is the judgment of this world." The word *krisis*, here rendered judgment, will be accurately understood, in this place, if merely clothed in its English form, *crisis*, and left untranslated. It is allowed on all hands, that Jesus did not mean that sentence of condemnation was then pronounced upon the world. But a *crisis* had come, when light should triumph over darkness, good over evil.

though he had wrought so many signs in their presence, they did not believe in him, ³⁸that the word of Isaiah, the prophet, might be fulfilled, in which he said,

“Lord, who has believed our report,
And to whom has the arm of the Lord been revealed?”

³⁹On this account they could not believe, because Isaiah said again,

⁴⁰“He has blinded their eyes,
And hardened their heart,
So that they should not see with their eyes,
Nor understand with their heart,
And turn, and I should heal them.”

⁴¹Isaiah said these things, because he saw his glory, and spoke concerning him. ⁴²Nevertheless, many of the rulers also believed on him, but did not acknowledge [it] on account of the Pharisees, so that they might not be excommunicated from the synagogues. ⁴³For they loved the glory of men more than the glory of God. ⁴⁴But Jesus cried, and said, “He that believes on me, believes not on me, but on him that sent me; ⁴⁵and he who sees me, sees him who sent me. ⁴⁶I have come into the world, a light, so that he who believes in me may not remain in darkness. ⁴⁷And if any one hears my words, and keeps them not, I judge him not; for I came not to judge the world, but to save the world. ⁴⁸He that rejects me, and receives not my words, has that which judges him; the word that I have spoken, that shall judge him in the last day; ⁴⁹because I have not spoken from myself; but the Father who sent me, he has given me a command what I should say, and what I should speak. ⁵⁰And I know that his command is æonian life. The things, therefore, that I speak, I speak even as the Father has told me.”

THE DESTRUCTION OF JERUSALEM, AND END OF THE JEWISH STATE.

Mark xiii: 1-37. And as he was departing from the temple, one of his disciples says to him, "Teacher, see; what stones, and what buildings!" ²And Jesus said to him, "See you these great buildings? There shall not be left here stone upon stone that will not be thrown down." ³And as he sat on the mountain of the olives, opposite the temple, Peter and Jacob and John and Andrew asked him privately, "Tell us when these things will be, and what the sign when all these things are about to be consummated?" ⁴And Jesus began to say to them, "Beware that no one lead you astray. ⁵Many will come in my name, saying: 'I am [he]' and will lead many astray; ⁶and when you hear of wars and reports of wars, *see that you* be not disturbed; [they] must occur; but the end is not yet. ⁷For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in places, there shall be famines. These things are a beginning of calamities.

⁸"But take heed to yourselves; they will deliver you up to sanhedrins and to synagogues, and you will be beaten, and you will stand before governors and kings, on my account, for a testimony to them. ⁹And the good news must first be

MARK xiii: 1-37; Luke xxi: 5-36; Matt. xxiv, xxv. The destruction of Jerusalem, and the end of Judaism announced. All the details in Mark's account admit of no possible application, but to the woes and calamities that befell the Jews, as our Savior said they would, before that generation passed away. So the account in Luke is equally certain to belong to the same time and events, during that generation. *All* was to be accomplished then.

Matthew reports the same discourse, and though it differs somewhat in detail, yet it describes precisely the same events. The disciples ask: "What will be the sign of thy presence, and of the consummation of the æon, or age?" And he proceeds to answer their question—no more—no less. And the careful reader will see that all parts of the two chapters are logically and grammatically united, and that all the events are described as occurring in that generation.

preached among all the nations. ¹¹And when they lead you to deliver you up, be not anxious beforehand what you may say; but whatever may be given you in that hour, that speak; for it is not you who speak, but the Holy Spirit. ¹²And brother will deliver up brother to death, and father, child; and children will rise up against parents, and put them to death. ¹³And you will be hated by all men on account of my name; but he who perseveres to the end, will be saved.

¹⁴“But when you see the abomination of desolation standing where it ought not—reader, reflect!—then let those in Judea escape to the mountains; ¹⁵let him who is on the roof not descend, nor enter to take anything out of his house, ¹⁶and let not him who is in the field, return to take his mantle. ¹⁷But alas for the pregnant and nursing women in those days! ¹⁸But pray that it may not occur in winter; ¹⁹for in those days will be distress such as has not been from [the] beginning of creation which God created, till now, nor ever will be. ²⁰And if the Lord did not shorten the days, no one would survive, but, on account of the chosen, whom he has selected, he shortened the days.

²¹“And then, if any man should say to you, ‘Behold, the Christ is here,’ or, ‘Behold, there,’ believe not; ²²for false Christs and false prophets will arise, and display signs and wonders, to deceive the chosen, if possible. ²³But take heed; behold, I have forewarned you of all things. ²⁴But in those

MARK xiii: 24. When Babylon was threatened just such language was used as is here uttered against Jerusalem. See Isa xiii: 9–13. Consult, also, Isa. xxiv: 23; xxxiv: 4; lx: 20; Jer. iv: 23; xv: 9; Amos v: 20; vii: 9; Rev. vi: 12–14.

“The words, *this age*, or *generation*, *shall not pass away*, afford a full demonstration that all which Christ had mentioned hitherto was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men

days, after that affliction, the sun will be obscured, and the moon will withhold her light, ²⁵and the stars will fall out of heaven, and the powers in the heavens will be shaken. ²⁶And then they will see the Son of Man coming in clouds, with great power and glory. ²⁷And then he sends the angels, and assembles his chosen from the four winds, from [the] extremity of earth to [the] extremity of heaven.

²⁸“Now learn this parable from the fig-tree. When her branch becomes tender, and puts forth foliage, *it is known that summer is near.* ²⁹Thus, also, when you shall see those things occurring, know that he is near, at the doors. ³⁰Truly, I say to you, that this generation will not pass away till all these things shall occur. ³¹The heaven and the earth will pass away, but my words will not fail.

³²“But concerning that day or hour knows no one, not even the angels in heaven, nor the son, but the Father. ³³Take heed, watch, for you know not when the season is. ³⁴[It is] like a man going abroad, having left his house, and who has given the authority to his slaves, to each his work ; he also commands the porter to watch. ³⁵Watch, therefore, for you know not when the master of the house comes, whether at evening, or midnight, or cock-crowing, or in the morning; ³⁶lest coming suddenly he should find you sleeping. ³⁷And what I say to you, I say to all, ‘Watch.’ ”

Luke xxi: 5-36. And as some spoke of the temple, that it was decorated with beautiful stones and votive offerings, he said, “Days will come when as to these things that you are observing, there will not be left stone upon stone here that will not be thrown down.” And they asked him, saying,

lived; for *genea autē*, *this generation*, never bears any other sense in the New Testament, than the men of this age. See Matt. xi: 16; xii: 42-45; xxiii: 36; Mark viii: 12; Luke vii: 31; xi: 29,” &c.—*Whitby*.

“Teacher, when, then, will these things be, and what [will be] the token when these things are about to be accomplished?”

⁸And he said, “See that you be not led astray, for many will come in my name, saying, ‘I am [he],’ and ‘The time has drawn near;’ go not after them. ⁹And when you shall hear of wars, and commotions, be not terrified, for such things must first occur; but the end is not at once.”

¹⁰Then he said to them, “Nation will rise against nation, and kingdom against kingdom; ¹¹and there will be great earthquakes in many places, pestilences, and famines; there will also be fearful sights, and great signs from heaven.

¹²But before all these things they will lay their hands on you, and will persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors, on account of my name. ¹³And it will turn to testimony for you.

¹⁴Therefore, decide in your hearts not to premeditate a defense, ¹⁵for I will give you a mouth and wisdom which all your opponents will not be able to resist, nor controvert.

¹⁶And you will also be delivered up by parents, and brothers, and relatives, and friends; and some of you they will put to death. ¹⁷And you will be hated by all men on account of my name; ¹⁸but not a hair of your head will perish. ¹⁹In your patience you shall win your lives.

²⁰“And when you see Jerusalem beleaguered by camps, then know that her desolation is near. ²¹Then let those in Judea flee to the mountains; let those within her depart; and let not those in country places enter her. ²²For these are days of vengeance, when all the things written are to be accomplished.

²³Alas for the pregnant and the nursing women, in those days; for there will be *in those days* great distress on the earth, and wrath against this people. ²⁴And they will fall by the edge of the sword, and will be led captive into all the nations;

and Jerusalem will be trodden down by Gentiles, till the times of the Gentiles be fulfilled. ²⁶And there will be signs in sun, and moon, and stars; and on the earth anguish of nations, in dread of the noise of sea and wave; ²⁶men fainting from fear and anticipation of the things coming on the inhabited [earth]; for the powers of the heavens will be shaken. ²⁷And then they will see the Son of Man coming in a cloud, with great power and glory. ²⁸But when these things begin to occur, look up, and raise your heads, because your deliverance draws near."

²⁹And he spoke a parable to them: "See the fig-tree, and all the trees; ³⁰when they sprout, you see and know of yourselves that the summer is near. ³¹Thus, also, when you see these events occurring, know you that the reign of God is near. ³²Truly, I tell you, this generation shall not pass away, till all things be accomplished. ³³The heaven and the earth shall pass away, but my words cannot pass away.

³⁴"And beware for yourselves, lest your hearts be burdened with surfeiting, and drunkenness, and anxieties of life, and that day come suddenly on you, as a snare. ³⁵For so it will come on all those that dwell on the face of the whole earth. ³⁶But watch, in every season, praying that you may be able to escape all these things about to occur, and to stand in the presence of the Son of Man."

Matthew xxiv: 1-51. And Jesus went out and departed from the temple; and his disciples went to show him the buildings of the temple. ²But he answered and said to them, "Do you not see all these things? Truly, I say to you, stone shall not be left here upon stone that will not be thrown down." ³And as he sat upon the mountain of the olive trees, the disciples came to him privately, saying, "Tell us when these things will be, and what [will be] the sign of your pres-

ence, and of the consummation of the æon?" 'And Jesus answered, [and] said to them, "Take care that no man lead you astray. 'For many will come in my name, saying, 'I am the Christ,' and will lead many astray. 'And you will hear of wars, and reports of wars, but see that you are not disturbed, for *it* must take place, but the end is not yet. 'For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes and famines, in places. 'But all these are the beginning of calamities. 'Then will they deliver you up to affliction, and kill you, and you will be hated by all the nations, on account of my name. 'And then many will be offended, and will deliver up one another *to tribulation*. 'And many false prophets will arise, and will lead many astray. 'And because lawlessness shall be increased, the love of many shall cool. 'But he that perseveres to the end, shall be saved. 'And this good news of the reign shall be preached to the entire inhabited earth for testimony to all the nations, and then will the end come. 'When, therefore, you shall see, stationed on holy ground, the abomination of desolation, spoken of through Daniel the prophet—let him that reads understand!—'then let those in Judea escape to the mountains; 'let him who is on the roof not go down to

MATT. xxiv: 15. "Abomination of desolation," the idolatrous images on the Roman ensigns.

MATT. xxiv: 16. "How exactly this was done, we learn from Josephus saying that when Vespasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side; and though it was judged a great and almost impracticable work to compass the whole city with a wall, yet, Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles in it; and so cut off all hopes that any of the Jews within the city should escape."—*Whitby*.

Lay thee even with the ground, &c. The terms in this verse might properly be interpreted as indicating only a complete and thorough destruction. Yet, by the testimony of Josephus, it appears that the event so exactly corresponded with the prediction, that the language can scarcely be considered figurative. The destruction was accomplished almost precisely according to

take the things out of his house; ¹⁸and let him who is in the field not turn back to take his mantle. ¹⁹But alas for the pregnant, and nursing [women] in those days! ²⁰And pray that your flight may not be in winter, nor on a Sabbath; ²¹for then will be great affliction, such as has not been from

the letter of the prediction. "Cæsar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency, that is, Phasælus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that *dug it up to the foundation*, that there was nothing left to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind."—Jew. Wars, B. vii., ch. i., § 1.

It is testified by Josephus, that Cestius, with a Roman army, encompassed Jerusalem, "came into the upper city, and pitched his camp over against the royal palace; and had he but at this very time attempted to get within the walls by force, he had won the city presently, and the war had been put an end to at once. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world." Jew. War, B. xi., ch. xix., § 4, 7. And it is testified by Eusebius, that, at the time when Titus approached the devoted city, after the retreat of Cestius, "the whole body of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella. Here, those that believed in Christ having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea, the divine justice, for their crimes against Christ and his apostles, finally overtook them, totally destroying the whole generation of these evil-doers from the earth."—*Euseb. Eccl. Hist.* B. iii. ch. 5.

For the meaning of end of the age, see Matt. xiii:40–50: "The harvest at the end of the æon (age)." Dr. Wakefield thus comments: "The harvest is the conclusion of this age, and the reapers are the messengers; as therefore the weeds are picked out and burned up with fire, so shall it also be in the conclusion of this age." Dr. A. Clarke renders end of the world (E. V. vs. 19–43), "end of the age—Jewish polity." So also Dr. Macknight. Dr. Campbell translates it the "conclusion of the state." Bishop Pearce says, on verse 40: "Rather end of this age, viz: that of the Jewish dispensation." And Dr. Hammond translates it, "conclusion of this age."

the world's beginning, till now, no, nor ever shall be. ²²And unless those days were shortened, no flesh would survive, but, on account of the chosen, those days will be shortened. ²³Should any say to you, then, 'See, here is the Christ,' or 'Here,' do not believe him. ²⁴For false Christs and false

The end of the material world is never taught in the Bible. We have no Scriptural evidence that the earth will ever be destroyed. The word rendered world in all passages that speak of the end, is *aiōn*, which means age, and not *kosmos*, which denotes world. The phrase only occurs seven times in the whole Bible, and that in three books, all in the New Testament.

In Matt. xiii: 36-42, "the field is the world," (*kosmos*) but "the harvest is the end of the age," (*aiōn*) that is, the end of the Jewish dispensation. But one passage need be consulted to learn when that event was to occur. Jesus told his disciples when they asked (Matt. xxiv: 3), "What shall be the sign of the end of the *aiōn*," (Matt. xxiv: 34) "This generation shall not pass till all these things be fulfilled." It had almost arrived, a little later, when Paul said (Heb. ix: 26), "But now once in the *end of the aiōn* hath he put away sin by the sacrifice of himself." The end of the world in E. V., in all cases, means the end of the age, or epoch then transpiring, that is, the Jewish dispensation.

If it be said "all nations were not gathered," we reply that the terms of this parable are not to be understood as literal, but as they are used in the New Testament. Matt. xxiv: 9, Christ says the disciples are to be hated by all nations. The gospel was to be preached to all nations before the destruction of Jerusalem (v: 14), Paige says, "The terms *nation* and *kingdom* were sometimes applied by the Jews to any state, province, or even a separate *municipal district*."

Is it objected that the fire was prepared for the devil and his angels? We answer wicked men are called devils in 2 Tim. iii: 3, (*diaboloi*) translated false accusers. Rev. ii: 10, "Behold the devil shall cast some of you into prison." Judas was called a devil, John vi: 70. Titus ii: 3, aged women are exhorted not to be devils (*diabolou*, rendered false accusers). The devil and his angels were wicked people.

1. The whole account in Matt. xxiv, xxv; Mark xiii: 1-37; Luke xxi: 5-36, is a parable. 2. The punishment is for not benefiting the needy. 3. The general usage of the word *æonian* proves that the duration is limited. 4. One object of punishment being to improve the punished, the punishment must be limited. 5. The events here described took place in this world, and must, therefore, be of limited duration. 6. The Greek word *kolasin*, rendered punishment, should be translated chastisement, as reformation is implied in its meaning.

1. A careful reading shows that the account is a parable,—“He will set the *sheep* on the right and the *goats* on the left.”

2. The *æonian* punishment is for evil works. Practical benevolence is the virtue whose reward is here announced, and unkindness is the vice whose punishment is here threatened. Matt. xxv: 34-45, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom

prophets will arise, who will show great signs and wonders, so as if possible to lead astray even the chosen. ²⁶Behold, I have told you beforehand. ²⁶Therefore, if they shall say to you, 'Behold, he is in the desert;' do not go out; 'Behold, he is in the inner rooms'; do not believe them. ²⁷For as the

prepared for you from the foundation of the world. * * * Then shall they also answer him, saying, Lord, when saw we thee a-hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." If cruelty to the poor—neglect of them, even—constitutes rejection of Christ—as is plainly taught here—and all who are guilty are to suffer endless torment, "who, then, can be saved?" The single consideration that works, and not faith, are here made the test of discipleship, cuts away the foundation of the popular view of this text.

3. The word *aiōnion* denotes limited duration. This has appeared in previous pages. It is impossible that Jesus should have used the word rendered everlasting in a different sense than we have shown to have been its meaning.

4. God's punishments are remedial. All God's punishments are those of a Father, and must therefore be adapted to the improvement of his children. Heb. xii: 5, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. * * * Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." See also Job v; Lev. xxvi; Psalms cxix: 67, 71, 75; Jer. ii: 19; Prov. iii: 11, 12; Lam. iii: 31-35.

5. The events here described took place in this world within thirty years of the time when Jesus spoke. They are now past. In Matt. xxiv: 3, the disciples asked our Lord when the then existing age (*aiōn*) would end. Had he meant world he would have employed *kosmos*, which means world, as *aiōn* does not. After describing the particulars, he announced that they would all be fulfilled, and the *aiōn* end, in that generation, before some of his auditors should die. If he was correct the end came then. And this is demonstrated by a careful study of the entire discourse. The disciples asked Jesus how they should know his coming and the end of the age. This question Jesus answered by describing the signs, so that they, his questioners, the disciples themselves, might perceive the approach of the end of the Jewish dispensation (*aiōn*). He speaks fifteen times in the discourse of his speedy coming (Matt. xxiv: 3, 27, 30, 37, 39, 42, 46, 48, 50, and xxv: 6, 10, 13, 19, 27, 31). He addresses those who shall be alive at his coming (Matt. xxiv: 6, 20, 33, 34), "Ye shall hear of wars, etc. Pray that your flight be not in the winter. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Campbell, Clarke, Wakefield, and Newton, (Com. in loc.) translate the phrase, "end of the world" (*sunteleias tou aiōnos*) "conclusion of the age," "end of this dispensation." The question was, then, what shall indicate

lightning comes out of the east, and appears even to the west, so, also; will be the presence of the Son of Man. *Wherever the carcass may be, there will the vultures be assembled.

29““But immediately after the afflictions of those days, the sun will be obscured, and the moon will not shed her light,

thy second coming and the end of the Mosaic economy (*aiōn*)? “When shall all these things be fulfilled?” Mark xiii: 1, 34. He spoke of the temple (Luke xxi: 5, 7), saying one stone should not be left on another, and the question of his disciples was, how shall we know when this is to take place? The answer is (Matt. xxiv: 6, 15, 20), “Ye shall hear of wars. Ye shall see the abomination of desolation. Pray that your flight be not in winter.” The adverbs “then” and “when” connect all the events related in the two chapters in one unbroken series. And what infallible token did he give that these events would occur “then?” Matt. xxiv: 34, “Verily I say unto you, this generation shall not pass till all these things be fulfilled.” What things? The “Son of Man coming in his glory in the clouds,” and the end of the existing *aiōn*, or age. Mark phrases it, “This generation shall not pass till all these things be done.” See Luke xxi: 25, 32. This whole account is a parable describing the end of the Jewish *aiōn*, age, or economy, signalized by the destruction of Jerusalem, and the establishment of the new *aiōn*, world, or age to come, that is, the Christian dispensation. On the authority of Jesus himself, the *aiōn* then existing ended within a generation, namely, about A. D. 70. Hence, those who were sent away into *aiōnion* punishment, or the punishment of that *aiōn*, were sent into a condition corresponding in duration to the meaning of the word *aiōn*, *i. e.*, age-lasting. A punishment cannot be endless, when defined by an adjective derived from a noun describing an event, the end of which is distinctly stated to have come.

6. The word translated punishment means improvement. The word is *kolasin*. It is thus authoritatively defined: (Greenfield, Hedericus, Donnegan, Grotius, Liddell, Max Müller.) “Chastisement, punishment.” “The trimming of the luxuriant branches of a tree or vine to improve it and make it fruitful.” “The act of clipping or pruning—restriction, restraint, reproof, check, chastisement.” “The kind of punishment which tends to the improvement of the criminal, is what the Greek philosophers called *kolasis* or chastisement.” “Pruning, checking, punishment, chastisement, correction.” “Do we want to know what was uppermost in the minds of those who formed the word for punishment? The Latin *pœna* or *punio*, to punish, the root *pu* in Sanscrit, which means to cleanse, to purify, tells us that the Latin derivation was originally formed, not to express mere striking or torture, but cleansing, correcting, delivering from the stain of sin.” That it had this meaning in Greek usage, we cite Plato: (Protag. Sec. 38, vol. i, p. 252.) “For the natural or accidental evils of others, no one gets angry, or admonishes, or teaches, or punishes (*kolazei*) them, but we pity those afflicted with such misfortune. * * * For if, O Socrates, you will consider what is the design of punishing (*kolazein*) the wicked, this of itself will show you that men think virtue something that may be acquired; for no

and the stars will fall from the heaven, and the powers of the heavens will be shaken. ³⁰And then will appear the sign of the Son of Man in the heavens, and all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of the heavens, with power and great glory.

one punishes (*kolazei*) the wicked looking to the past only, simply for the wrong he has done,—that is, no one does this thing who does not act like a wild beast, desiring only revenge, without thought,—hence he who seeks to punish (*kolazein*) with reason, does not punish for the sake of the past wrong deed, * * * but for the sake of the future, that neither the man himself who is punished may do wrong again, nor any other who has seen him chastised. And he who entertains this thought, must believe that virtue may be taught, and he punishes (*kolazei*) for the purpose of deterring from wickedness." Like many other words this is not always used in its exact and full sense: the Apocrypha employs it as the synonym of suffering, regardless of reformation. See Wis. iii: 11, xvi: 1; 1 Mac. vii: 7. See also Josephus. (War. iii, v, viii; Ant. ii, iv, v.) It is found but four times in the New Testament. Acts iv: 21, the Jews let John and Peter go, "finding nothing further how they might punish them" (*kolasōntai*). Did they not aim to reform them? Was not their punishment to cause them to return to the Jewish fold? From their standpoint the word was certainly used to convey the idea of reformation. 1 John iv: 18, "Fear hath torment." Here the word "torment" should be restraint. It is thus translated in the Emphatic Diaglot. The idea is, if we have perfect love we do not fear God, but if we fear we are restrained from loving him. "Fear hath restraint." The word is used here with but one of its meanings. In 2 Peter ii: 9, the apostle uses the word as our Lord did: the unjust are reserved unto the day of judgment to be punished (*kolazomenous*). This accords exactly with the lexicography of the word, and the general usage in the Bible and in Greek literature agrees with the meaning given by the lexicographers. Now, though the word rendered punishment is sometimes used to signify suffering alone, by Josephus and others, surely divine inspiration will use it in its exact sense. We must therefore be certain that in the New Testament, when used by Jesus to designate divine punishment, it is generally used with its full meaning. The lexicographers and Plato, above, show us what this is, suffering, restraint, followed by correction, improvement. From this meaning of the word, torment is by no means excluded. God does indeed torment his children when they go astray. He is a "consuming fire," and burns with terrible severity towards us when we sin, but it is not because he hates, but because he loves us. He is a refiner's fire tormenting the immortal gold of humanity in the crucible of punishment, until the dross of sin is purged away. Mal. iii: 2, 3, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold or silver, that they may offer unto the Lord an offering in righteousness." Therefore *kolasis* is just the word to describe his punishments. They do for

³¹And he will send his angels, with a great trumpet, and they will assemble his chosen from the four winds, from extremities to extremities of the heavens. ³²But learn the parable of the fig-tree: when her branch is already tender, and puts forth the leaves, you know that summer is near. ³³Thus,

the soul what pruning does for the tree, what the crucible of the refiner does for the silver ore.

This should be further evident because of the nature of punishment. Punishment is a means to an end. It is suffering administered as a penalty for the purpose of accomplishing good results. The difference between revenge and punishment is this: Revenge is suffering inflicted with no good end in view. Punishment is suffering inflicted for a good purpose. Punishment aims at three objects: 1, the prevention of the sin; 2, the reformation of the sinner; 3, the general good. Endless suffering can in no just sense of the word be punishment, for it accomplishes no one of these results. It does not prevent, but perpetuates sin; it does not reform, if it is endless; it does not promote the general good, for, if the general good is damaged by temporal sin, it must be infinitely more injured by endless sinfulness. Besides, all divine punishment must aim at the good of the sinner, for it proceeds from him who only smites to bless. He is a Father. Men are his children. Their sins exile them from the true object of living. His punishments must, from the nature of the case, and from the fact that he inflicts them, seek to accomplish human good, and therefore must be finite in duration, and end in reformation. ("Since in all Greek literature, sacred and profane, *aiōnios* is applied to things that end ten times as often as it is to things immortal, no fair critic can assert positively that when it is connected with future punishment it has the stringent meaning of metaphysical endlessness." Alger. Hist. Doct. Fut. Life, p. 323.)

Says Canon Farrar ("Excursus" in "Eternal Hope"): "That in this instance the substantive *kolasis* is a word which in its sole proper meaning 'has reference to the correction and bettering of him that endures' (see Philo. Leg. ad Cal. 1). So that Clement of Alexandria defines *kolaseis* as *merikai paideiai*. Archbishop Trench does indeed remark (New Testament Synonyms p. 30) that 'It would be a very serious error to transfer this distinction of *kolasis* and *timoria* to the words as employed in the New Testament.' Why should it be a serious error to refrain from reading into a word a sense which it does not possess? According to Aristotle *kolasis* is corrective, *timoria* alone is vindictive; *kolasis* has in view the improvement of the offender, *timoria* the satisfaction of the inflictor.—Rhet. i: 10, 17). It is Josephus, not our Lord and his apostles, who uses such phrases as *athanatos timoria* and *eirgmos aīdios*; and though 'everlasting death' occurs in our liturgy, it nowhere occurs in Scripture, frequently as we read of æonian life."

Says Rev. Prof. Plumptre, in a letter concerning Canon Farrar's sermons: "There were two words which the Evangelist might have used,—*kolasis*, *timoria*. Of these the first carries with it, by the definition of the greatest of Greek ethical writers, the idea of a reformatory process. It is inflicted 'for the sake of him who suffers it.' (Aristotle, Rhet. 1, 10.) The second, on the other

also, when you see all these things, you know that it is close at the doors. ²⁴Truly I say to you, that this generation will not pass away, till all these things be done. ²⁵The heaven and the earth will pass away, but my words will not pass away. ²⁶But no one knows concerning that day and hour, no,

hand, describes a penalty purely vindictive or retributive. St. Matthew chose—if we believe that our Lord spoke Greek, he himself chose—the former word, and not the latter.”

It ought not to be forgotten that the oriental shepherd regards his goats as nearly as valuable as his sheep, and our Lord intimates this when he gives them the next best place to his right hand, namely, his left hand. And he speaks of them tenderly, for the word (*eriphōn*) is not “goats,” but “kids,” in verse 32, and in verse 33 even “kidlings” (*eriphia*). The language is not that of anger, hatred, but of sympathy and kindness, as though Jesus had said the unfortunate goats shall be consigned to a severe but disciplinary punishment that shall purify and perfect them.

The stereotyped objection to these views originated with St. Augustine (A. D. 414.—*De Civ. Dei* XXI., 23. “*Dicere autem in hoc uno eodemque sensu, vita æterna sine fine erit, supplicium æternum finem habebit, multum, absurdum est.*” “If we do not understand *aiōnios kolasis* to mean endless punishment, we ought not to understand *aiōnios zoe* to mean everlasting life.”* This does not follow; the word is used in different senses in the same sentence; as Hab. iii: 6, “And the *everlasting* mountains were scattered—his ways are everlasting.” Suppose we apply his argument here. The mountains and God must be of equal duration, for the same word is applied to both. Both are temporal or both are endless. But the mountains are expressly stated to be temporal—they “were scattered,”—therefore God is not eternal. Or God is eternal, and therefore the mountains must be. But they cannot be, for they were scattered. The argument does not hold water. The *aiōnion* mountains were destroyed. Hence the word may denote both limited and unlimited duration in the same passage, the different meanings to be determined by the subject treated. Canon Farrar observes (*Excursus on Aiōnios*): “The word ‘æonian’ though sanctioned by Mr. Tennyson in the lines—

‘Draw down æonian hills, and sow
The dust of continents to be,’

and though rendered very desirable by the sad confusion of eternity with the mere negative conception of endlessness, can perhaps hardly be naturalized. It is not worth while once more to discuss its meaning when it has been so ably proved by so many writers that there is no authority whatever for rendering it ‘everlasting,’ and when even those who, like Dr. Pusey, are such earnest defenders of the doctrine of an endless hell, yet admit that the word only means ‘endless within the sphere of its own existence,’ so that on their own showing the word does not prove their point, and is, for instance, power-

NOTE.—Augustine also says that the whole human race is “one damned batch and mass of perdition!” *Conspersio damnata, massa perditionis.*

not the angels of the heavens, nor the Son, but the Father only. ³⁷For as [were] the days of Noah, thus will be the presence of the Son of Man. ³⁸For as they were in those days before the deluge, eating and drinking, marrying and giving in marriage, till the day on which Noah entered the ark, ³⁹and knew

less against those who hold the doctrine of conditional immortality. It may be worth while, however, to point out once more to less educated readers that *aiōn aiōnios* and their Hebrew equivalents, in all combinations, are repeatedly used of things which have come and shall come to an end. Even Augustine admits (what, indeed, no one can deny) that in Scripture the words must in many instances mean 'having an end'; and St. Gregory of Nyssa, who at least knew Greek, uses *aiōnios* as the epithet of 'an interval.' In answer to the old argument invented by St. Augustine, and since his day so incessantly repeated,—the argument, namely, that if we do not make *aiōnios kolasis* mean endless punishment we have no security that *aiōnios zoe* means endless life, and that we thus lose our promise of everlasting happiness, I reply—1. This is absolutely no argument whatever, and ought never to be heard again, because the very men who most insist upon it, contemptuously set it aside, if we ask them to apply identically the same argument, analogously, to such texts as 'As in Adam all die, even so in Christ shall all be made alive.' 2. That our sure and certain hope of everlasting happiness rests on no such miserable foundation as the disputed meaning of a Greek adjective, which is used over and over again of things transitory. If we need texts on which to rest it, we may find plenty, such as Luke xx: 36; Hos. xiii: 14; Rev. xxi: 4; Is. xxv: 6; 1 Cor. xv, *passim*, etc. 3. That although we take the word *aiōnios* in both clauses to mean 'eternal,'—by which (in this connection) we mean something above and beyond time, time being simply a mode of thought necessary only to our finite condition (see John v: 39, xvii: 3) yet it is by no means necessarily the case that the word should have identically the same meaning in both clauses, since the meaning of the same adjective might quite conceivably be modified, and even altered, by that of the substantive to which it is attached. Nothing could be more in accordance with the ordinary genius of human speech than that the same adjective might have its fullest meaning in one clause, in which that meaning is entirely consonant with reason and conscience, yet not have it in the other, where it would be shocking and terrible. What makes the argument as absolutely inexcusable on philological as it is on all other grounds, is, that in Rom. xvi: 25, 26, this very word occurs twice, and in one of the two clauses cannot mean 'everlasting,' since it is speaking of time which has come to an end; and it is yet translated 'everlasting, by our translators in the very next clause!—'According to the revelation of a mystery hidden in silence in the eternal times' (E. V., 'before the *world* began,' where the reader will see that 'endless' would be a flagrant absurdity), 'but now made manifest according to the command of the *eternal* God.' But surely there are other grounds on which we ought to have heard the last of this dreary argument, to which it is hardly possible to listen without indignation. Good men, from St. Augustine to St. Thomas Aquinas (Summ. part iii., Suppl., Quaest.

not till the deluge came, and took them all away, even so will be the presence of the Son of Man. ⁴⁰Two men will then be in the field; one is taken, and the other left. ⁴¹Two women [will be] grinding in the mill, one is taken and the other left. ⁴²Watch, therefore, because you do not know in

99, iii), and from St. Thomas to Dr. Pusey, have gone on repeating it *ad nauseam*, and even the gentle Keble wrote—

‘And if the treasures of thy wrath could waste,
Thy lovers must their promised heaven forego.’

We hear the questions asked triumphantly in sermons, ‘If the punishment of the wicked is not to last forever, what guaranty have we that the felicity of the blessed will last forever?’ I reply, Is there not in the question—when not traditionally repeated, but plainly considered—an intense selfishness and a most ignoble thought of God?”

Æonian punishment and life are coupled in the same passage only twice in the entire Bible, Dan. xii: 2, and Matt. xxv: 46, and in Daniel the everlasting shame and contempt are expressly applied to temporal affairs, namely, the destruction of Jerusalem.

The word may mean endless when applied to life, and not when applied to punishment, even in the same sentence, though we think duration is not considered so much as the intensity of the joy or the sorrow, in either case. The epithet in such instances is qualitative rather than quantitative.

‘Therefore, 1, the fulfillment of the language in this life; 2, the meaning of *aiōnios*; and, 3, the meaning of *kolasis*, demonstrate that the penalty threatened in Matt. xxv: 46, is a limited one.

Prof. Tayler Lewis thus translates Matt. xxv: 46, “These shall go away into the punishment (the restraint, imprisonment) of the world to come, and those into the life of the world to come.” And he says “*that is all that we can etymologically or exegetically make of the word in this passage.*” Hence, also, the *zoen aiōnion* (life eternal) is not endless, but is a condition resulting from a good character. The intent of the phrase is not to teach immortal happiness, nor does *kolasin aiōnion* indicate endless punishment. Both phrases, regardless of duration, refer to the limited results of wronging or blessing others, extending possibly through Messiah’s reign until “the end” (1 Cor. xv.). Both describe consequences of conduct to befall those referred to at his “coming,” then at hand,” and all those consequences antedate the immortal state.

Canon Kingsley, author of “Hypatia,” etc., observes, “The word (*aiōn*, *æon*) is never used in Scripture or anywhere else in the sense of endless (vulgarly called eternity). It always meant, both in Scripture and out, a period of time. Else, how could it have a plural—how could you talk of the *æons*, and *æons* of *æons*, as the Scripture does? *Aiōnios* therefore means, and must mean, belonging to an epoch, or the epoch; and *aiōnios kolasis* is the punishment allotted to that epoch.”

But the blessed life has not been left dependent on so equivocal a word. The soul’s immortal and happy existence is taught in the New Testament by words

what day your Master comes. ⁴³But you know this, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have allowed the house to be dug through. ⁴⁴Therefore be you also ready, because in an hour when you

that in the Bible are never attached to anything that is of limited duration. They are applied to God and the soul's happy existence only. These words are *akataluton*, imperishable; *amarantos* and *amarantinos*, unfading; *aphtharto* immortal, incorruptible; and *athanasian*, immortality. Heb. vii: 16, "And it is yet far more evident: for that after the similitude of Melchizedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an *endless* (*akatalutos*, imperishable) life." 1 Pet. i: 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance *incorruptible* (*aphtharton*) and undefiled, and that *fadeth not* (*amaranton*) away." 1 Pet. v: 4, "And when the chief shepherd shall appear, ye shall receive a crown of glory that *fadeth not* (*amarantinos*) away." 1 Tim. i: 17, "Now unto the King eternal, *immortal* (*aphtharto*), invisible, the only wise God, be honor and glory forever and ever, Amen." Rom. i: 23, "And changed the glory of the *incorruptible* God into an image made like to corruptible man." 1 Cor. ix: 25, "Now they do it to obtain a corruptible crown; but we an *incorruptible*." 1 Cor. xv: 51, 54, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible* (*aphthartoi*), and we shall be changed. For this corruptible must put on *incorruption* (*aphtharsian*), and this mortal must put on *immortality* (*athanasian*.) So when this corruptible shall have put on *incorruption* (*athanasian*), and this mortal shall have put on *immortality* (*aphtharsian*), then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' Rom. ii: 7, "To them who by patient continuance in well doing seek for glory and honor and *immortality* (*aphtharsia*), eternal life." 1 Cor. xv: 42, "So also is the resurrection of the dead. It is sown in corruption, it is raised in *incorruption* (*aphtharsia*)." See also verse 50. 2 Tim. i: 10, "Who brought life and *immortality* (*aphtharsian*) to light, through the gospel." 1 Tim. v: 16, "Who only hath *immortality* (*athanasian*)."

The terms *athanatos*, *adialeiptos* and *aidios* definitely and unequivocally denote endlessness. These words were in common use by the contemporaries of Jesus. *These words Jesus never applied to punishment.* That is to say, he avoided the only phraseology that unequivocally teaches endlessness when speaking of punishment, and the very terms then in common use.

A very much stronger word is *aperantos*, endless, interminable, found in 1 Tim. i: 4, "endless genealogies," though it is sometimes used hyperbolically, as here. Another stronger word is *akatalutos*, indissoluble, as in Heb. vii: 16, "endless life." Had it been intended to express the interminable duration of punishment, would not these stronger words have been employed, instead of

think not, the Son of Man comes. ⁴⁶Who, then, is the faithful and prudent slave, whom *the* master shall make ruler over his household, to give them food in season? ⁴⁶Happy is that slave whom his master, when he comes, shall find thus employed! ⁴⁷Truly, I say to you, he will place him over

so equivocal a one as the subject of this criticism? And does not the fact that the New Testament authors absolutely refused to employ those stronger words when describing the duration of punishment, demonstrate that they did not intend to teach its eternity?

Now, these words the Greeks rarely used, except to denote endlessness. Perhaps the strongest of Greek words is *ateleutetos*. It is never found in the New Testament, though it was used by the Emperor Justinian, in his letter to the patriarch Mennas, when he desired to declare the endlessness of punishment, by a word entirely unambiguous. He says (E. Beecher, D. D., History of Future Punishment) "The holy church of Christ teaches an *ateleutetos* æonian life for the righteous, and an *ateleutetos* punishment for the wicked." He does not rest the eternity of life on the word *aiōnios*, but adds *ateleutetos* to it, and when announcing the eternity of future punishment, he does not depend on the word *aiōnios* at all, but considers *ateleutetos* sufficient of itself. Can any one doubt that this strongest of all words would have been used, had eternal punishment been in our Lord's mind? And how can any advocate of endless punishment account for the feebler word used, and the neglect of the stronger, except that he intended to teach no such doctrine?

The Greek language possesses, and the New Testament uses, words of vastly stronger import than the æonian phraseology, that are applied to what has no end, and these words might have been, shall we not say would have been, connected with punishment, had it been intended to teach its interminable duration? *Apeiros* signifies endless, unlimited, infinite. Aristotle employs it in the sense of endless. *Aperantos* is endless, infinite. *Aīdios*, eternal, perpetual, continual, everlasting. Paul thus employs it, God's "eternal power and Godhead." Jude speaks of *aīdios* chains.

The origin of the argument that endless punishment is taught in Matt. xxv: 46, because the same word describing the duration of life is used to describe the duration of punishment, is interesting: (Beecher, Hist. Fut. Ret., pp. 249-50.) Orosius, a Spanish presbyter, visited Augustine, A. D. 413, and informed him that the Origenists affirmed that *aiōnios* denoted an indefinitely long, and not an endless, duration. Augustine replied in a letter that though *aiōn* could signify limited, *aionios* could not, as the Greeks only applied it to things without end. And referring to the æonian things in the Mosaic dispensation, he declared that they were eternal because the things they typify are eternal, and that in Matt. xxv: 46, endless duration is taught, both of life and punishment. (See his "City of God," B. xxi: 23, and Manual of Theology, C. 112). And yet he confesses, "I am not so accustomed to the Greek language that I am at all competent to read and understand books on such subjects." (De Trinitate iii, Proem). "I have learned very little of the Greek language, and almost nothing." (Contra Iulianos Petilianum I., ii: C. 38.) And yet theolo-

all his possessions. ⁴⁸But if *the* bad slave shall say in his heart, 'My master lingers,' ⁴⁹and shall begin to beat his fellow-slaves, and eat and drink with the intemperate, ⁵⁰the master of that slave shall come on an unexpected day, and in an hour when he is not aware, and shall cut him off, ⁵¹and

gians for fourteen hundred years have bowed to the dictum of Augustine, though he confesses he was wholly incompetent to pronounce on the subject, while his statement is contradicted by uniform Greek usage!

If endless happiness were promised in the second member of this sentence, it would not follow that endless punishment is threatened in the first, for, as Dr. J. M. Whiton correctly observes, (Preface to "Is Eternal Punishment Endless?") "If it be antecedently as probable that God will evermore uphold in being a soul irrecoverably involved in the processes of 'æonian destruction' (2 Thess. i: 9), as it is that he will perpetuate, according to a specific promise (John xiv: 19), the immortality of a soul healthfully developing the 'æonian life' received through Christ; then, and not otherwise, the inference of an endless misery from an endless happiness, may have some rational foundation."

Clemance, an English writer, (Future Punishment, pp. 65-6, quoted by Canon Farrar) declares that these Greek terms are "words which shine only by a reflected light. If good ever should come to an end, that would come to an end which Christ died to bring in, but if evil comes to an end, that comes to an end which he died to destroy. So that the two stand by no means on the same footing. An æon may have an end. Æons of æons may have an end. Only that which lasts through all the æons is without an end; and Scripture affirms this only of the Kingdom of God, and of the glory of God in the church. The absolute eternity of evil is nowhere affirmed."

The meaning of the terms "life eternal" and "life everlasting" (*zoen aiōnion*), can be ascertained by a reference to the New Testament.

1. *Zoen aiōnion* in the New Testament, is the life resulting from Christian faith. John iii: 36, "He that believeth on the son *hath* everlasting life;" 16, "Whosoever believeth in him should *have* everlasting life;" vi: 47, 54, "Verily, verily, I say unto you, he that believeth on me *hath* everlasting life. Whoso eateth my flesh, and drinketh my blood, *hath* eternal life;" John xvii: 3, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou *hast* sent." See also John x: 28, xiv: 50. This life may be, and often is, only a temporary possession; men have it, and fall from grace, and lose it. It denotes, therefore, the present enjoyment, or blessedness, of following Christ. John vi: 33, 53, "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." See also 1 John iii: 15, v: 12; John iii: 15, etc. The blessed life of the soul in the immortal world does not depend on faith here.

2. *Zoen aiōnion* especially denotes the reward that was received by those who were faithful at the time of Christ. Matt. xix: 29, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or

appoint his portion with the hypocrites; there will be the weeping and the gnashing of the teeth.

xxv: 1-6. Then shall the reign of the heavens be compared to ten virgins, who took their torches, and went out to meet the bridegroom. 'And five of them were foolish, and

children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Mark x: 30, "But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Consult also, Luke xviii: 30; John xii: 23; Matt. xxv: 46. As this eternal life was to be given as a reward, it cannot mean the immortal life, for that life is a "free gift."

3. *Zoen aiōnion* sometimes denotes the immortal life of the soul hereafter, John xvii: 1, 2, "Father, the hour is come, glorify thy son, that thy son may also glorify thee, as thou hast given him power over all flesh that he might give eternal life to as many as thou hast given him." Rom. v: 21, "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." 1 John v: 11, "This is the record that God hath given us eternal life, and this life is in his son."

The life eternal, or everlasting, that is bestowed for faith, or obedience, is a present blessing. The future life is the "gift of God." But though sometimes used thus, it should always be borne in mind that this phrase, "everlasting life" or "eternal life," does not usually denote endless existence, but the life of the gospel, spiritual life, the Christian life, regardless of its duration. In more than fifty of the seventy-two times that the adjective occurs in the New Testament, it describes life. John v: 24, "He that believeth on him that sent me *hath* everlasting life, and shall not come into condemnation, but is *passed* from death unto life." Eternal life is the life of the gospel. Its duration depends on the possessor's fidelity. It is no less the *aiōnion* life, if one abandon it in a month after acquiring it. It consists in knowing, loving and serving God. It is the Christian life, regardless of its duration. How often the good fall from grace. Believing, they have the *aiōnion* life, but they lose it by apostasy. Notoriously it is not, in thousands of cases, endless. The life is of an indefinite length, so that the usage of the phrase in the New Testament is altogether in favor of giving the word the sense of limited duration. Hence Jesus does not say, "he that believeth shall enjoy endless happiness," but "he hath everlasting life," and "is passed from death unto life."

It scarcely need here be proved that the *aiōnion* life can be acquired and lost. Heb. vi: 4, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the son of God afresh, and put him to an open shame." A life that can thus be lost is not intrinsically endless. "Eternal life" with the sacred writers has less the sense of perpetuity, than of moral quality. It denotes spiritual regeneration. It is sometimes called "life"

five were prudent. ³For the foolish took their torches, but carried no oil with them. ⁴But the prudent, with their torches, took oil in the vessels. ⁵But while the bridegroom delayed, all drowsed and slept, ⁶and at midnight a cry is made, 'Behold, the bridegroom! Go out to meet him!' ⁷Then all those virgins arose, and put their torches in order. ⁸But the foolish said to the prudent, 'Give us of your oil, for

merely. Thus, "I come that ye may have life," "bread of life," "enter into life;" "God hath given us eternal life and this life is in his son;" "He that hath the son, hath life." In all these the meaning indicates a life from moral death, a regeneration, having no reference to its duration.

It is often remarked that as, according to Josephus, the Jews in our Savior's time believed in endless punishment, Jesus must have taught the same doctrine, as "he employed the terms the Jews used." But this is not true. Christ and his apostles did not employ the phraseology that the Jews used to describe this doctrine. Philo habitually used *athanaton* and *ateleuton*, meaning immortal, and interminable. He says (Universalist Expositor, vol. iii., p. 446), "To live always dying, and to undergo an immortal and interminable death." He also employs *aidion*, but not *aionion*. (Universalist Expositor, vol. iii., p. 437.) Josephus says, "They, the Pharisees, believe 'the souls of the bad are allotted to an eternal prison, and punished with eternal retribution.'" In describing the doctrine of the Essenes, Josephus says they believe "the souls of the bad are sent to a dark and tempestuous cavern, full of incessant punishment." But the phraseology of Jesus and the apostles is *kolasin aiōnion*, or *aiōnion.kriseon*, "æonian chastisement or æonian condemnation." The Jews contemporary with Jesus call retribution *aīdios*, or *adialeiptos timoria*, while the Savior calls it *aiōnios krisis* or *kolasis aiōnios*, and the apostles, *olethros aiōnios*, *æonian destruction*; and *puros aiōnios*, *æonian fire*. Had Jesus and his apostles used the terms employed by the Jews to whom they spoke, we should be compelled to admit that they taught the popular doctrine.

"To live always dying and undergo an endless death," is the language of the Greek Jews, but our Savior and his apostles carefully avoided charging God with being the author of so cruel a calamity.

Says a learned scholar: (Christian Examiner, Sept., 1830). "*Aiōnios* is a word of sparing occurrence among ancient classical Greek writers; nor is it by any means the common term employed by them to signify *eternal*. On the contrary, they much more frequently make use of *aīdios*, *aei on*, or some similar mode of speech, for this purpose. * * * To me it appears that the Seventy, by choosing *aiōnios* to represent *olam*, testify that they did not understand the Hebrew word to signify *eternal*. Had they so understood it, they would certainly have translated it by some more decisive word; some term, which, like *aīdios*, is more commonly employed in Greek, to signify that which has neither beginning nor end."

our torches are smouldering.' 'But the prudent answered, saying, 'Go, rather, to those who sell, and buy for yourselves, lest there may not be enough for us and you.' ¹⁰And while they were gone to buy, the bridegroom came, and those who were ready entered with him into the marriage-feast, and the door was closed. ¹¹Afterwards the other virgins come and say, 'Master, master, open to us!' ¹²But he answered, and said, 'Truly I tell you, I do not know you!' ¹³Watch, therefore, because you do not know the day nor the hour. ¹⁴For [it is] as [when] a man going abroad called his own slaves, and delivered his goods to them; ¹⁵and he gave five talents to one, to another two, to another one; to each according to his relative capacity, and went abroad. ¹⁶Directly he who had received five talents, went and trafficked with them, and gained five more. ¹⁷Likewise, he who had two, gained two more; ¹⁸but he who had received the one *talent*, went away and dug in the earth, and concealed his master's money. ¹⁹But after a long time the master of those slaves came, and made a reckoning with them. ²⁰And he who had received the five talents brought five talents more, saying, 'Master, you delivered five talents to me, see, I have gained five talents more.' ²¹His master said to him, 'Well done, good and faithful slave! You have been faithful over a few things; I will place you over many; enter into your master's joy.' ²²And he, also, who had the two talents, came and said, 'Master, you delivered to me two talents; see, I have gained two other talents.' ²³His master said to him, 'Well done, good and faithful slave! You have been faithful over a few things; I will place you over many; enter into your master's joy.' ²⁴Then he who had received the single talent, approached, and said, 'Master, I knew you, that you are a severe man, reaping where you have not sowed, and gathering where you have

not scattered; ²⁵and I was afraid, and went and hid your talent in the earth; see, you have your own!' ²⁶And his master answered, and said to him, 'Wicked and slothful slave; did you know that I reap where I sowed not, and gather where I did not scatter?' ²⁷You then should have given my money to the broker, so that on my coming I might receive my own with interest. ²⁸Therefore, take the talent from him, and give it to him who has the ten talents.' ²⁹For to every one who has, shall be given, and he shall abound; but from him who has not, even what he has shall be taken away. ³⁰And cast the profitless slave into the darkness outside; there will be the weeping and the gnashing of the teeth.

³¹'And when the Son of Man shall come in his glory, and all the angels with him, then will he sit on his throne of glory; ³²and all the nations shall be assembled in his presence, and he will separate them from each other, as the shepherd separates the sheep from the kids; ³³and he will place the sheep at the right hand, and the kidlings at his left. ³⁴Then will the King say to those at his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵For I was hungry, and you gave me to eat; I was thirsty and you gave me drink; I was a stranger and you entertained me; naked, and you clothed me; ³⁶I was sick, and you visited me; I was in prison, and you came to me.' ³⁷Then the just will answer him, saying, 'Master, when did we see you hungry, and fed you; or thirsty, and gave you drink? ³⁸And when did we see you a stranger, and entertained you; or naked, and clothed you? ³⁹And when did we see you sick, or in prison, and visited you?' ⁴⁰And the King will answer, and say to them, 'Truly, I say to you, inasmuch as you did it to one of the least of these, my brothers, you did it to me.' ⁴¹Then he will say

to those on the left hand, ‘Go from me, cursed, into the æonian fire, prepared for the accuser and his angels; ⁴²for I was hungry, and you gave me naught to eat; and I was thirsty, and you gave me naught to drink; ⁴³I was a stranger, and you did not entertain me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.’ ⁴⁴Then will they also answer, saying, ‘Master, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?’ ⁴⁵Then he will answer them, saying, ‘Truly, I say to you, inasmuch as you did it not to one of the least of these, you did it not to me.’ ⁴⁶And these shall go away into æonian chastisement, and the just into æonian life.”

JESUS RETIRES TO THE MOUNT OF OLIVES.

Luke xxi: 37-38. And he was teaching in the temple, during the days, but every night he went out, and lodged on the mountain called Olivet. ³⁸And all the people came to him early in the morning, in the temple, to hear him.

JESUS FORETELLS HIS DEATH.

Mark xiv: Part of v. 1. Now two days after, was [the feast of] the Passover, and of the unleavened loaves.

Matthew xxvi: 1-2. And it occurred, when Jesus had ended all these words, he said to his disciples: ²“You know that after two days the Passover comes; and the Son of Man is delivered up to be crucified.”

THE CONSPIRACY OF THE RULERS.

Matthew xxvi: 3-5. Then the high-priests, and the presbyters of the people, were assembled in the court of the chief-priest named Kaiaphas, ‘and they consulted how, by stratagem, they might seize Jesus and kill him. ⁵But they

said, "Not at the feast, lest a riot occur among the people."

Mark xiv: Part of v. 1. and 2. And the high-priests and scribes sought how they might seize him by stratagem, and kill him. ¹For they said, "Not during the feast, lest there should be a riot among the people."

Luke xxii: 1-2. Now the feast of the unleavened loaves approached, which is called the Passover. ²And the high-priests and the scribes sought how they might kill him, for they feared the people.

JUDAS AGREES TO BETRAY JESUS.

Luke xxii: 3-6. And the adversary entered into Judas, called Iskariot, who was of the number of the twelve. ⁴And he went and talked with the high-priests and officers, how he might deliver him to them. ⁵And they were glad, and agreed to give him silver. ⁶And he consented, and sought an opportunity to deliver him to them, in the absence of the crowd.

Matthew xxvi: 14-16. Then one of the twelve, named Judas Iskariot, went to the high-priests and said, ¹⁵"What will you give me, and I will deliver him up to you?" And they weighed to him thirty silver pieces; ¹⁶and from that time he sought an opportunity to deliver him [to them].

LUKE xxii: 3. *Entered Satan into Judas.* See note on Matt. iv: 1. The same Satan here tempted Judas, which tempts every man "when he is drawn away of his own lust, and enticed." James i: 14. The besetting lust of Judas was *avarice*, or the love of money, which "is a root of all evil," and which has led thousands "into temptation and a snare," caused them to "err from the faith," and involved them in "many sorrows," even in "destruction and perdition." 1 Tim. vi: 9, 10. It appears from the other evangelists, that Jesus had just administered a severe rebuke to Judas for his insatiable thirst of gold. Compare Matt. xxvi: 6-14, and Mark xiv: 3-10, with John xii: 1-8.—
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Mark xiv: 10-11. And [then] Judas Iskariot, one of the twelve, went to the high-priests, to deliver him up to them. ¹¹And when they heard it, they rejoiced, and promised to give him money. And he sought how he might conveniently deliver him up [to them].

PREPARATION OF THE PASSOVER.

Mark xiv: 12-16. Now on the first day of the unleavened loaves, when they sacrificed the Passover, his disciples say to him, “Where do you wish that we should go and prepare that you may eat the Passover?” ¹³And he sends two of his disciples, and says to them, “Go into the city, and a man carrying a pitcher of water will meet you; ¹⁴follow him: and wherever he may enter, say to the householder, ‘The Teacher says, “Where is my guest-chamber, in which I may eat the Passover, with my disciples?”’ ¹⁵And he will show you a large upper room, ready furnished; there prepare for us.” ¹⁶And the disciples went forth into the city, and found everything as he had said to them; and they prepared the Passover.

Luke xxii: 7-13. And the day of the unleavened loaves arrived, in which the Passover must be sacrificed. ⁸And he sent Peter and John, saying, “Go and prepare for us, that we may eat the Passover.” ⁹And they said to him, “Where do you wish that we may prepare *for you to eat the Passover?*” ¹⁰And he said to them, “Behold, when you have entered the city, a man carrying a pitcher of water will meet you; follow him into the house he enters. ¹¹And you shall say to the householder, ‘The Teacher says to you, “Where is *my* guest-chamber, where I shall eat the passover, with my disciples?”’ ¹²And he will show you a large upper room, furnished; *and* there prepare.” ¹³And they went and found [it] even as he had told them; and they prepared the Passover.

Matthew xxvi: 17-19. And on the first [day of the feast] of the unleavened loaves, the disciples came to Jesus, saying, "Where do you wish that we prepare for you to eat the Passover?" ¹⁸And he answered, "Go into the city, and say to a certain man, 'The Teacher says, "My time is near; I will celebrate the Passover at your house with my disciples.'" ' ¹⁹And the disciples did as Jesus commanded, and prepared the Passover.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION.

TIME—TWO DAYS.

THE LAST SUPPER.

Matthew xxvi: 20. Now when evening came, he reclined [at table] with the twelve disciples.

Mark xiv: 17. And when evening came, he comes with the twelve.

Luke xxii: 14-18; 24-30. And when the hour came, he reclined [at table], and the apostles with him, ¹⁵and he said to them, "I have intensely desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it [again] till it be fulfilled in the reign of God." ¹⁷And he took the cup, [and] gave thanks, and said, "Take this, and distribute it among yourselves; ¹⁸for I say to you that I will not henceforth drink of the product of the vine, till the reign of God shall come."

* * * ²⁴And there occurred a controversy among them, which of them should be thought [the] greater. ²⁵But he said to them, "The kings of the Gentiles domineer over them; and

LUKE xxii: 18. In this language, Jesus declares that before he partakes of the emblems of his broken body and shed blood again, his kingdom will have come, and will have been set up. He refers to the communion service, in this language, a sacred ceremony, in which he is present, in spirit, with his disciples.

LUKE xxii: 25. *Euergetai.* Many of the oriental tyrants were satirically called "benefactors."

their rulers exercise authority over them; *and* are styled benefactors; ²⁶but not so [with] you; but let the greater among you become as the younger; and the governor as he who serves; ²⁷for which is greater, he that reclines, or he that serves? Is not he that reclines? But I am among you as he that serves. ²⁸But you are they who have continued with me in my trials. ²⁹And I covenant a reign for you, even as my Father has covenanted for me, that you may eat and drink at my table, in my reign, and sit on thrones, judging the twelve tribes of Israel."

John xiii: 1-20. Now before the feast of the Passover, Jesus, knowing that his hour had come, that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. ²And during supper, the accuser having already put [it] into the heart of that Judas Iskariot, Simon's [son], to betray him, ³[Jesus], knowing that the Father had given all things into his hands, and that he came out from God, and was going to God, ⁴riseth from the supper, and lays aside his garments, and taking a linen cloth, girds himself: ⁵next he puts water into the basin, and begins to wash the disciples' feet, and to wipe them with the linen cloth with which he was girded. ⁶Then he comes to Simon Peter. He says to him, "Master, do you wash my feet?" ⁷Jesus answered, and said to him, "What I do you know not now, but hereafter you shall know." ⁸Peter says to him, "You shall not wash my feet to the æon." Jesus answered him, "Unless I wash you, you have no part with me." ⁹Simon Peter says to him, "Master, not only my feet, but my hands, and my head, also!" ¹⁰Jesus says to him, "He need only wash the feet who has bathed, but he is

entirely clean; and you are clean, but not all." ¹¹For he knew him who was to betray him; on this account he said, "You are not all clean." ¹²When, therefore, he had washed their feet, he took his garments, and reclined again, [and] said to them, "Do you know what I have done to you?" ¹³You call me 'Teacher,' and 'Master', and you say well, for I am. ¹⁴If I, then, the Master and the Teacher have washed your feet, you also ought to wash each other's feet. ¹⁵For I have given you an example, that as I have done to you, so should you do. ¹⁶Truly, truly I say to you, a slave is not greater than his master, nor an apostle greater than he who sent him. ¹⁷If you know these things, happy are you if you do them. ¹⁸I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled:

"'He that eats of my loaf has lifted his heel against me.'

¹⁹"Henceforth I tell you before it occurs, that when it occurs, you may believe that I am. ²⁰Truly, truly I say to you, he who receives any one I may send, receives me; and he who receives me, receives him that sent me."

Matthew xxvi: 21-25. And as they were eating he said, "Truly I tell you that one of you will betray me." ²²And they were exceedingly distressed, and began, each one, to say to him, "Master, is it I?" ²³And he answered and said, "He who dipped his hand with me, in the dish, this one will betray me. ²⁴The Son of Man goes, as it is written about him; but alas for that man, through whom the Son of Man is betrayed; well were it for that man if he had not been born." ²⁵And Judas, who betrayed him, answered, and said, "Rabbi, is it I?" *Jesus* says to him, "You have said."

Mark xiv: 18-21. And as they reclined and were eating, *Jesus* said, "Truly, I say to you, one of you eating with me will betray me." ¹⁹They began to be sorrowful, and

to say to him one by one, "Is it I, *Master*?" ²⁰And he said to them, "[It is] he of the twelve who dips *his hand* into the dish with me. ²¹For the Son of Man indeed goes away, even as it is written concerning him, but alas for that man through whom the Son of Man is betrayed! Good were it for him if that man had not been born!"

Luke xxii: 19-23. And he took a loaf, and when he had given thanks, he broke it, and gave to them, saying, "*Take, this is my body, which is given in your behalf; do this in memory of me.*" ²⁰In like manner, also, the cup, after the supper, saying, "This cup is the New Covenant, in my blood, that is being poured out in your behalf. ²¹But behold, the hand of him who betrays me is with me on the table. ²²For the Son of Man is indeed going away, as it has been appointed, but alas for that man by whom he is betrayed!" ²³And they began to inquire among themselves who it could be of them, about to do this.

John xiii: 21-38. When Jesus had thus spoken, he was troubled in the spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray me." ²²The disciples looked at each other, doubting of whom he spoke. ²³There was reclining in Jesus' bosom, one of his disciples, whom Jesus loved. ²⁴To him, therefore, Simon Peter nods, and says to him, "Tell [us] who it is of whom he is speaking." ²⁵He, *therefore*, leaning back on Jesus' breast, says to him, "Master, who is it?" ²⁶Jesus therefore answers *and says*, "He it is for whom I shall dip the morsel, and give it to him." Then, when he had dipped the morsel, he took and gave it to Judas, [the son] of Simon Iskariot. ²⁷And after the morsel [was dipped], then the adversary entered into him. Jesus therefore says to him, "What you do, do quickly!" ²⁸Now no man of those reclining knew why he said this to

him. ²⁹For some supposed, seeing Judas had the box, that Jesus said to him, "Buy what things we need for the feast;" or, that he should give something to the poor. ³⁰He, therefore, having received the morsel, immediately went out. And it was night. ³¹When therefore he had gone out, Jesus says, "Just now was the Son of Man glorified, and God was glorified in him. ³²And God will glorify him in himself, and he will immediately glorify him. ³³Little children, yet a little while I am with you. You will seek me, and as I said to the Jews, 'Where I go you cannot come,' so now I say to you. ³⁴A new command I give you, that you love each other;—as I have loved you, love you also each other; ³⁵in this all men will know that you are my disciples, if you have mutual love." ³⁶Simon Peter says to him, "Master, where are you going?" Jesus answered, "You cannot follow me now, where I am going, but you shall afterwards follow." ³⁷Peter says to him, "Master, why can I not follow you now? I will lay down my life in your behalf." ³⁸Jesus answers, "Will you lay down your life in my behalf? Truly, truly I say to you, the cock will not crow, till you shall have denied me three times."

Matthew xxvi: 31-35. Then Jesus says to them, "This night you will all be offended in me, for it is written,

" 'I will smite the shepherd,
And the sheep of the flock will be dispersed.'

³² But after I am raised, I will go before you into Galilee."

³³And Peter answered and said to him, "I will never be offended in you, though all [others] shall be offended."

JOHN xiii: 33. See John vii: 34, viii: 21.

MATTHEW xxvi: 32:—Meyer observes: "The word *patris* does not mean father city (as the Germans say, Vaterstadt), but fatherland." Such is the common meaning of all Greek writers since Homer, and fatherland means the country of one's nativity. See John iv: 44.

²⁴Jesus said to him, "Truly I tell you, that this night, before the cock crows, you will deny me three times." ²⁵Peter says to him, "Though I die with you, I will not deny you!" All the disciples said likewise.

Mark xiv: 27-31. And Jesus says to them: "You will all be offended, because it is written:

" 'I will smite the shepherd, '
 And the sheep will be dispersed.' "

²⁸"But after I am raised I will go before you into Galilee." ²⁹And Peter said to him, "Even if all [others] shall be offended, yet will I not." ³⁰And Jesus says to him, "Truly I say to you, that this very night before [the] cock crows twice you will deny me thrice." ³¹But he spoke with more vehemence, "Though I must die with you, I will by no means deny you." And they all declared the same.

Luke xxii: 31-38. [And the Master said], "Simon, Simon, behold, the adversary has asked for you, to winnow you like wheat; ³²but I have prayed for you that your faith may not fail; and when you have changed, strengthen your brothers." ³³And he said to him, "Master, I am ready to go with you, to prison, and to death." ³⁴But he said, "I tell you, Peter, [the] cock will not crow to-day, till you shall thrice deny that you know me." ³⁵But he said to them, "When I sent you out without purse, and sachel, and sandals, did you lack anything?" And they said, "Nothing." ³⁶And he said to them, "But now, he who has a purse, let him take it, and in like manner a sachel, and he who has no sword, let him sell

MATT. xxvi: 34; Mark xiv: 30; Luke xxii: 34. Cocks were not allowed in Jerusalem during the Passover. The watches of the Romans were divided into four, the last two of which were called cock-crowings. The meaning is supposed by some to be the trumpet of "the third watch will not sound." But, on the other hand, a cock may have been kept in the Roman barracks, and if so, the allusion is to actual cock-crowing.

his mantle, and buy [one]. ²⁷For I say to you, that this which is written must be fully accomplished in me:

“ ‘And he was reckoned with law breakers:’

“For, also, that which concerns me has an end.” ²⁸And they said, “Behold, Master, here are two swords.” And he said to them, “It is enough.”

Matthew xxvi: 26-29. And as they were eating, Jesus took a loaf, and gave thanks, and broke, and gave it to his disciples, and said, “Take, eat, this is my body.” ²⁷And he took a cup and gave thanks, and gave to them, saying, “²⁸All drink of it, for this is my blood of the Covenant, that which is poured out for many, for forgiveness of sins. ²⁹But I say to you, that I will not from now drink of this product of the vine, till that day when I drink it new with you, in the reign of my Father.”

Mark xiv: 22-25. And as they were eating, he took the loaf, and when he had blessed it, he broke it, and gave to them, and said, “Take, this is my body.” ²³And he took [the] cup, and when he had given thanks, he gave to them, and they all drank of it. ²⁴And he said, “This is my blood of the Covenant, that which is poured out in behalf of many. ²⁵Truly I say to you, I will no more drink of the product of the vine, till that day when I drink it new in the reign of God.”

John xiv: 1-31. “Let not your heart be troubled; believe in God, and believe in me. ²Many abodes are in my Father’s house; otherwise I would have told you; because I am going to prepare a place for you; ³and if I go and prepare a place for you, I will come again, and will receive you to myself, so that where I am, you also may be. ⁴And you know the way whither I am going.” ⁵Thomas says to him, “Master, we know not where you are going; how can we know the way?”

‘Jesus says to him, “I am the way, and the truth, and the life. No one comes to the Father, except through me. ‘If you *have* known me, you *shall* know my Father also; from now you know him and have seen him.” ‘Philip says to him, “Master, show us the Father, and it is enough for us.” ‘Jesus says to him, “Have I been with you so long a time, and do you not know me, Philip? He that has seen me has seen the Father; how say you, ‘Show us the Father?’ ‘¹⁰Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I utter not of myself, but the Father, dwelling in me, does his works. ‘¹¹Believe me, that I am in the Father, and the Father in me; but if not, believe me, on account of the works. ‘¹²Truly, truly, I say to you, he that believes in me, the works that I do he also shall do; and he shall do greater than these, because I go to the Father. ‘¹³And whatever you may ask in my name, that I will do, that the Father may be glorified in the son. ‘¹⁴If you ask anything in my name, that I will do. ‘¹⁵If you love me, you will keep my commands, ‘¹⁶and I will ask the Father, and he will give you another Helper that he may be with you to the æon: ‘¹⁷the Spirit of Truth, whom the world cannot receive, because it does not behold him, nor know him. You know him, because he remains with you, and shall be in you. ‘¹⁸I will not leave you orphans; I return to you. ‘¹⁹Yet a little while and the world sees me no more; but you see me because I live, and you shall live. ‘²⁰In that day, you shall know that I am in my Father, and you in me, and I in you. ‘²¹He who has my commands, and keeps them, he it is that loves me; and he that loves me, will be loved by my Father, and I will love him, and will manifest myself to him.” ‘²²Judas—not Iskariot—says to him, “Master, *and* what has occurred that you are about to manifest yourself to us, and not to the world?”

²³Jesus answered, and said to him, "If any man love me, he will keep my word; and my Father will love him, and we will come to him, and abide with him. ²⁴He that loves me not, observes not my words; and the word which you hear is not mine, but the Father's who sent me. ²⁵These things I have spoken to you while dwelling with you. ²⁶But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and remind you of all things that I said to you. ²⁷I leave you peace; I give you my peace; not as the world gives *to you*, do I give to you. Let not your heart be troubled, nor let it be timid. ²⁸You heard that I said to you, 'I go away, and I come to you.' If you loved me you would rejoice that I am going to the Father, because the Father is greater than I. ²⁹And now I have told you before it occurs, so that when it occurs, you may believe. ³⁰I will not speak much [longer] with- you; for the prince of the world is coming, and he has nothing in me. ³¹But that the world may know that I love the Father, and as the Father commanded me, even so I do; arise, let us go hence.

John xv: 1-27. "I am the true vine, and my Father is the husbandman. ²Every branch in me that does not bear fruit, he takes away; and every [branch] that bears fruit, he cleanses it, that it may bear more fruit. ³You are already cleansed, through the word that I have spoken to you. 'Dwell in me, and I in you. As the branch cannot bear fruit of itself, if it does not dwell in the vine, so neither can you, unless you dwell in me. ⁵I am the vine, you are the branches. He that dwells in me, and I in him, bears much fruit; because apart from me you can do nothing. ⁶If any man dwell not in me, he is cast out, like the branch, and is withered, and they gather it, and cast it into the fire, and it is burned. ⁷If you dwell in me, and my words dwell in you, ask whatever you

wish, and it shall be given you. ⁸In this is my Father glorified, that you bear much fruit, and are my disciples. ⁹As the Father has loved me, I have loved you; dwell in my love. ¹⁰If you keep my commands you will dwell in my love: as I have kept the Father's commands, and dwell in his love. ¹¹These things I have spoken to you that my joy may be in you, and [that] your joy may be complete. ¹²This is my command, that you love each other, as I have loved you. ¹³No man has greater love than this, that a man should lay down his life in behalf of his friends. ¹⁴For you are my friends, if you do the things that I command you. ¹⁵I no more call you slaves, because the slave does not know what his master does; but I have called you friends, because I have made known to you all things that I heard from my Father. ¹⁶You did not choose me, but I chose you, and appointed you, that you might go and bear *much* fruit, and [that] your fruit may remain; so that whatever you ask of the Father, in my name, he will give it to you. ¹⁷These things I command you, that you love each other. ¹⁸If the world hate you, you know that it had hated me before [it hated] you. ¹⁹If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. ²¹But all these things they will do to you, on account of my name, because they know not him that sent me. ²²Had I not come and spoken to them, they would not have had sin; but now they have no pretext for their sin. ²³He that hates me, hates my Father also. ²⁴Had I not wrought among them the works that no other one had wrought, they would not have had sin; but now they have

even seen, and yet have hated both me and my Father.

²Thus they fulfill that word which was written in their law:

“ ‘They hated me without cause.’

“³When the Helper comes, whom I will send to you from the Father, the Spirit of Truth, that which proceeds from the Father, he will testify of me. ⁴And you also will testify, because you have been with me from the beginning.

John xvi: 1-33. “These things I have spoken to you that you may not be made to offend. ⁵For they will excommunicate you from the synagogues; yes, an hour is coming, when every one who kills you will think he offers service to God. ⁶And they will do these things because they know not the Father, nor me. ‘But I have spoken these things to you, so that when their hour comes, you may remember that I spoke of them. And I said not these things to you from the beginning, because I was with you. ⁷But I now go away to him that sent me; and no one of you asks me, ‘Whither go you?’ ‘But sorrow has filled your heart, because I said these things to you. ⁸But I tell you the truth: it is better for you that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send him to you. ⁹And when he comes, he will *convince* the world concerning sin, and concerning righteousness, and concerning judgment; ¹⁰concerning sin, because they believe not in me; ¹¹concerning righteousness, because I go to the Father, and you behold me no more; ¹²concerning judgment, because the prince of this world has been judged. ¹³I have many things to tell you, but you cannot endure them now. ¹⁴But when he comes, the Spirit of Truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear, and declare to you the things that are to come. ¹⁵He will glorify me, because he will take of mine, and declare to

you. ¹⁵All things that the Father has, are mine; therefore I said that he takes of mine, and will declare [it] to you. ¹⁶A little while and you will see me no longer, and again a little while and you will see me." ¹⁷Then [some] of his disciples said to each other, "What is this he says to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'Because I go to the Father?'" ¹⁸They said, therefore, "What is this that he says, 'A little while?' We know not what he says." ¹⁹Jesus knew that they were going to ask him, and he said to them, "Do you inquire of each other concerning this, because I said, 'A little while and you behold me not,' and again, 'A little while and you will see me?'" ²⁰Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will become joy. ²¹When the woman is in travail she is in sorrow, because her hour has come; but when she has borne the child, she remembers the distress no more, because of the joy that a man is born into the world. ²²And you, therefore, now indeed *shall* have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one takes from you. ²³And in that day you will ask me nothing. Truly, truly, I say to you, whatever you may ask the Father, he will give you, in my name. ²⁴Till now you asked nothing in my name; ask and you shall receive, so that your joy may be completed.

²⁵"These things I have spoken to you in figures; an hour comes when I will no more speak to you in figures, but I will tell you plainly about the Father. ²⁶In that day you will ask in my name, and I say not to you that I will supplicate the Father concerning you; ²⁷for the Father himself loves you, because you have loved me, and have believed that I have emanated from the Father. ²⁸I emanated from the Father,

and have come into the world. Again, I leave the world, and go to the Father.” ²⁹*The* disciples said, “Behold, now you are speaking plainly, and without a figure. ³⁰Now we know that you know all things, and have no need that any one should ask you; by this we believe that you emanated from God.” ³¹Jesus answered them, “Do you now believe? ³²Behold, an hour comes, yes, *the hour* has come, when you will be scattered, every one to his own [house], and will leave me alone. But I am not alone, for the Father is with me. ³³I have spoken these things to you, that in me you may have peace. You have affliction in the world; but be of good courage; I have conquered the world.”

John xvii: 1-26. Jesus said these things, and raised his eyes to the heaven, and said, “Father, the hour has come; glorify thy son, that the son may glorify thee; ²as thou hast given him authority over all flesh, so that he may give

JOHN xvii: 2. “As thou hast given him power over all flesh.” See Matt. xxviii: 18. This phrase is unlimited both in form and spirit, so far as it relates to the number of mankind subjected to the power of Jesus; and the amount of power is limited only by the necessity of the case. The power was not supreme, for such was not needed; but it cannot be doubted that it was sufficient for the purpose designed. John iii: 34. The strict universality of the dominion is indicated not alone by the general phrase “all flesh,” which is comprehensive, but sometimes limited in its import. From the nature of the case, it must be regarded as universal. God is the common Father of all, and may not be expected to exclude any from the benefit of the Messiah’s reign. It is expressly asserted by Jesus himself, that he was sent by the Father to save the world; and the apostles declared that he was sent to be the Savior of the world, and that he gave himself a ransom for all, and tasted death for every man. Moreover, when Paul described this subjection of all flesh to the power of Jesus, he used very strong and comprehensive terms; and lest he should be misunderstood, he added that God himself was not to be understood as included among those who were thus subjected. 1 Cor. xv: 27. When he thus made an exception which was manifest, most certainly he would have also excepted a portion of mankind, which was not manifest, if he believed such exception should be made, and intended to state the matter of facts truly. “That he should give,” &c. That is, this power was bestowed, in order that he might give, or to enable him to give, the blessing designed and here mentioned. He was fully qualified and empowered for the work assigned him. Hence its completion might be expected. And

æonian life to all whom thou hast given him. ³And this is the æonian life, that they may know thee, the only true God, and Jesus Christ whom thou didst send. 'I have glorified

Jesus prayed that as he had faithfully used this power, thus far, ver. 4, he might be sustained to the last, ver. 1. "Eternal life." This phrase often indicates that spiritual life, and peace, and joy, which men attain on the earth, through faith in Jesus Christ. John v: 24. In this place it seems to have a wider signification, and to denote that state of life which results from an entire deliverance from the power of sin. This was the great and crowning work committed to Jesus; to save his people from their sins, to redeem men from all iniquity, and to take away the sin of the world, Matt. i: 21; John i: 29; Tit. ii: 14. In this manner, should all opposition to God and to holiness be overcome; the power of evil be utterly demolished; and the whole human family brought to the home of their Father, confessing his authority, extolling his mercy, and rejoicing in his presence. 1 Cor. xv: 24-28; Eph. i: 9-10; Phil. ii: 9-11. Such was the most valuable blessing he was commissioned to bestow: and to this he seems here to refer. Other blessings were incidental to his ministry; faith in him admits us to a foretaste of the heavenly life and blessedness; but the full fruition of the good designed by the Father, in sending the Son to be the Savior of the world, can only be realized when the creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God, through the power of the resurrection. Luke xx: 36; John iii: 17; xii: 47; Rom. viii: 21. Or, if it be supposed that the primary reference here is to the life which believers enjoy in this world, it must nevertheless be remembered, that this is similar in nature, though inferior in degree, to that which shall be the portion of saints made perfect in heaven. And whether bestowed here or hereafter, it results from faith or knowledge of the divine character. And as power was given Jesus to bestow it, we need not have the slightest doubt that he will do so; for he has given the most convincing evidence of his love to mankind and desire for their welfare, by giving his life for us while we were yet sinners. John xv: 13; Rom. v: 6-8. "To as many as thou hast given him." Namely, to "all flesh," over whom he has power; in other words, to mankind without exception. See note on Matt. i: 21. In ver. 6-12. Jesus speaks of them who were given him for a particular purpose, or in a particular sense. But here he manifestly speaks of all; else why refer to his power over all? Surely, power over the whole human race was not necessary, to enable him to give eternal life to the few who had at *that time* believed on him. If we limit the meaning of the phrase here by its import in ver. 6-12, we must understand Jesus to speak only of them who were *then* his disciples; for he speaks of none other there. If we do not thus strictly limit it, no good reason can be assigned for any limitation whatever; on the contrary, the character of God and of his Son, the object for which the Son was sent into the world, and his own language in this verse, all require us to understand him to refer to all men in the most unlimited sense.—*Paige*.

JOHN xvii: 4. "I have finished the work," &c. The same declaration, in substance, was repeated on the cross, John xix: 30. Our Lord probably

thee on earth, having finished the work which thou hast given me to do. 'And now, Father, glorify me, with thyself, with the glory that I had with thee, before the world was. 'I have manifested thy name to the men whom thou gavest me out of the world; they were thine, and thou gavest them to me, and they have kept thy word. 'Now I know that all things whatsoever thou hast given me, are from thee. 'Because I have given them the words which thou gavest me; and they received [them], and knew truly that I emanated from thee, and believed that thou didst send me. 'I ask concerning them; I ask not concerning the world, but concerning

included here his final act of obedience before his exaltation. All the preparations for his death were made; he knew it was at hand; and he had resolved to be obedient in this last and severest duty assigned him. Including this, he had finished the work given him to do on this earth. But it is not to be understood that the full effect of his labor had then been realized or fully accomplished: nor that he would thenceforth relax his labors for the reconciliation of men to God. He still operates by his spirit; he still reigns in his spiritual kingdom, and will reign until sin be destroyed, and all yield a cheerful homage to him and to the Father. 1 Cor. xv: 24-28; Phil. 2: 8-11; Heb. ii: 7-15. He had put in operation that system of means which he knew would result in the salvation of the world, in the broadest sense of the phrase; for nothing short of this could be considered a *completion* or the *finishing* of the work committed to him. Matt. i: 21; Luke ii: 10-14; John iii: 17; 1 John iv: 14. —Paige.

JOHN xvii: 9. Jesus was offering a special prayer for his disciples. He frequently employs this form of expression; that is, he uses the negative in order to give the greater emphasis to the affirmative, as when he says, in reference to forgiveness: "Not seven times, but seventy times seven;" or, "Lay not up treasures upon earth, but lay up treasures in heaven." He does not forbid us to forgive seven times, nor to lay up treasures upon earth, but he precedes his command to forgive seventy times seven, and to lay up heavenly treasures, by a negative, in order to give the greater force to what follows. He offers a special prayer for his disciples, but in verse 21 he extends it to others, and on his cross he prayed for his murderers (Luke xxiii: 34); and he also prayed for all men when (John x) he prayed for all the sheep for whom he had laid down his life. "Other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one flock and one shepherd." Barnes (Presbyterian) says: "This passage settles nothing about the question whether Christ prayed for sinners." Whitby says: "He made this prayer out of affection to the world, and with this design,

those whom thou hast given me; because they are thine. ¹⁰And all things that are mine are thine, and thine mine, and I am glorified in them. ¹¹And I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep those that thou hast given to me, in thy name, that they may be one as we also [are]. ¹²When I was with them, I kept in thy name those that thou hast given me; and

that the preaching of the apostles to them might be more effectual for their conversion and salvation." The language is simply a special prayer for the disciples.

JOHN xvii: 12. The case of Judas. "Kept and lost," are here employed antithetically. The eleven were "kept," by remaining true, and Judas was "lost" out of the apostleship. He was lost as all men were, for Christ came to "save that which was lost." The language has no reference to his final condition, but to his then present state.

Judas is called "the son of destruction," John xvii: 12. The apostle speaks of those who "draw back unto destruction," Heb. x: 39; and also of "the destruction of ungodly men," 2 Pet. iii: 7; and the Revelator, xvii: 8-11, declares that certain ones are destined to destruction. What is the meaning of this word, (*apoleia*)? It is the same word found in the following passages: Matt. vii: 13, "Broad is the way that leadeth to 'destruction;'" Acts viii: 20, "Thy money *perish* with thee;" 2 Pet. ii: 1, "Shall bring in *damnable* heresies;" 2, "Follow their '*pernicious*' ways;" 3, "Their *damnation* slumbereth not;" Matt. xxvi: 8, "To what purpose this *waste* (of ointment);" Mark iv: 4, Acts xxv: 16, "It is not the manner of the Romans to deliver any man to *die*." It is found twenty times in the New Testament, and is translated destruction, waste, perdition, die, damnable and pernicious. Its meaning is loss, waste, &c.

In Heb. x: 39: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul;" the meaning is that the disciples would not experience the destruction about to overtake the wicked people of those times. This is the view given by orthodox commentators. Wakefield: "But we are not they who withdraw unto destruction, but who faithfully persevere, to the deliverance of our lives." Clarke: "We are not cowards who slink away, and notwithstanding, meet *destruction*; but we are faithful, and have our souls saved alive. The words *peripoiēsēsin psuchēs* signify the *preservation of life*. See the note Ephesians i: 11. He intimates that, notwithstanding the persecution was hot, yet they managed to escape with their lives." Lightfoot: "As Christ's pouring down his vengeance, in the destruction of that city and people, is called his 'coming in his glory,' and his 'coming in judgment:' and as the destruction of that city and nation is characterized, in Scripture, as the destruction of the whole world, so there are several passages that speak of the nearness of that destruction, that are suited according to such characters. Such as that in 1 Cor. x: 2: 'Upon

I guarded them, and none of them was destroyed, except the son of destruction; that the Scripture may be fulfilled. ¹³And now I am coming to thee; and these things I speak in the world, that they may have my joy completed in them. ¹⁴I have given them thy word, and the world has hated them,

whom the ends of the world are come;' 1 Pet. iv: 7: 'The end of all things is at hand;' Heb. x: 37: 'Yet a little while, and he that shall come, will come, and will not tarry.'—*Sermon on James*, v: 9.

As "son of thunder" in the New Testament means an eloquent man, and "son of peace," a peaceable man, so "son of perdition" denotes one abandoned to wickedness. Judas was lost, was a son of perdition, because of his great wickedness. He was lost out of the apostleship, but nothing indicates that his loss was final. The best critics of all churches give this view.

Whitby: "And none of them is lost; i. e., either by temporal death (chapter xviii: 9), or by falling off from me, but the son of perdition, i. e., Judas, worthy of perdition. So the son of death is worthy of it (2 Sam. xli: 5), and *ethnos apoleias* is a nation fit to be destroyed. (Eccl. xvi: 9; Matt. xxiii: 15, and the note on Eph. ii: 2.) Rosenmuller: 'No one is ignorant that Judas is here the intended betrayer of Christ, and who had fallen off from him. *Apoleia* (perdition), therefore, as the preceding words teach, in this place, seems to indicate a defection from Jesus, the teacher, as in 2 Thess. ii: 3, where the phrase *ho whios apoleias* (the son of perdition) differs very little from *ho whios amartias* (the son of transgression), and is used concerning a noted impostor, who persuaded many to a defection from the Christian religion.' "

There is nothing in the use of the word to intimate that it means more than temporal loss. In fact, the more utterly he was "lost," the more certain he is to experience the saving power of Christ, who came to "seek and save that which was lost," Matt. xviii: 11; "to the lost sheep of the house of Israel," x: 6. The prodigal son, the piece of silver, and the hundredth sheep were lost, but all these were found. Their being lost was the sole reason why they were sought and saved from their perilous condition. We have "all gone astray like lost sheep," but the lost shall be found, and "there shall be one flock and one shepherd."

The word *apollumi* is the word usually rendered *lost* and *lose*, and it is also translated *destroy*, *perish*, and *marred*. "Lord save us, we '*perish*,'" Matt. viii: 25; "Go, rather to the *lost* sheep of the house of Israel," Matt. x: 6; "Whosoever will save his life shall *lose* it," Mark viii: 35; "I have found my sheep which was *lost*," Luke xv: 6; "There shall not a hair of your head *perish*," Luke xxi: 18, are instances of the use of the word. As applied to the soul it means a condition of sinfulness. Matt. x: 6: "The lost sheep of the house of Israel;" xviii: 11: "The Son of Man is come to save that which *was* lost." But nothing is more distinctly taught than that Jesus, who came to seek and save the lost, will continue his work until he finds them. There is no final loss in the New Testament.

Dr. Adam Clarke says, Acts i: "It must be allowed that this crime was one

because they are not of the world, even as I am not of the world. ¹⁵I ask not that thou take them from the world, but that thou keep them from the evil [of the world]. ¹⁶They are not of the world, as I am not of the world. ¹⁷Sanctify them in the truth; thy word is truth. As thou hast sent me into

of the most inexcusable ever committed by man; nevertheless, it has some alleviations. (1.) It is possible that he did not think that his Master could be hurt by the Jews. (2.) When he found that he did not use his power to extricate himself from their hands, he deeply relented that he had betrayed him. (3.) He gave every evidence of the sincerity of his repentance, by going openly to the Jewish rulers, confessing his own guilt, asserting the innocence of Christ, returning the money which he had received from them; and then (4.) the genuineness of his regret was proved by its being the cause of his death. But Judas might have acted a much worse part than he did. (1.) By *persisting* in his wickedness. (2.) By slandering the character of our Lord, both to the Jewish rulers and to the Romans; and had he done so, his testimony would have been credited, and our Lord would then have been put to death as a *malefactor*, on the testimony of one of his own disciples; and thus the character of Christ and his gospel must have suffered extremely in the sight of the world; and these very circumstances would have been pleaded against the authenticity of the Christian religion by every infidel, in all succeeding ages. And (3.) had he persisted in his evil way, he might have lighted such a flame of persecution against the infant cause of Christianity, as must, without the intervention of God, have ended in its total destruction. Now, he neither did nor endeavored to do any of these things. In other cases these would be powerful pleadings. Judas was indisputably a bad man; but he might have been worse; we may plainly see that there are depths of wickedness to which he might have proceeded, and which were prevented by his repentance.

"These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning; and seems intended to show that the case of such and such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation. The utmost that can be said for the case of Judas is this: he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act. He had committed the sin unto death; that is, a sin that involves the death of the body; but who can say (if the mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that *these* very murderers might have the first offer of salvation through him whom they had pierced), that the same mercy could not be extended to wretched Judas? I contend that the chief priests, &c., who instigated Judas to deliver up his Master, and who crucified him too as a *malefactor*, having at the same time, the most indubitable evidence of his *innocence*, were *worse* men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I

the world, ¹⁸so have I sent them into the world. ¹⁹And I sanctify myself in their behalf, so that they also may be sanctified in [the] truth. ²⁰Nor do I ask for these only; but also for those believing on me through their word; ²¹that they all may be one, as thou, Father, in me, and I in thee; that they also may be in us, so that the world may believe that thou hast sent me. ²²And I have given them the glory that thou hast given me, that they may be one as we are one; ²³I in them, and thou in me, that they may be perfected into one, that the world may know that thou hast sent me, and

contend further, that there is no positive evidence of the final damnation of Judas in the sacred text."

It is said that this language cannot be true of Judas, if he is ever to be redeemed, no matter how much he may have suffered previously. The answer to this is, that this was a proverbial expression among the Jews, and was not employed literally. Job says: "Let the day perish wherein I was born." Job iii: 3. Solomon said: "If a man live many years, and his soul be not filled with good; and also that he hath no burial; I say that an untimely birth is better than he." Eccles. vi: 3.

The commentator Kendrick, says: "'It had been good for him, if he had never been born,' is a *proverbial* phrase, and not to be understood literally; for it is not consistent with our ideas of the divine goodness to make the existence of any being a curse to him, or to cause him to suffer more, upon the whole, than he enjoys happiness. Rather than do this, God would not have created him at all. But as it is usual to say of men who are to endure some grievous punishment or dreadful calamity, that it would have been better for them never to have been born, Christ, foreseeing what Judas would bring upon himself, by delivering up his Master into the hands of his enemies, applied this language to him."

Dr. Clarke quotes the common use of the saying: "In Shemoth Rabba, sec. 40, fol. 135, 1, 2, it is said, 'Whosoever knows the law, and does not do it, it had been better for him had he never come into the world.' In Vayikra Rabba, sec. 26, fol. 179, 4, and Midrash Coheleth, fol. 91, 4, it is thus expressed: 'It were better for him had he never been created; and it would have been better for him had he been strangled in the womb, and never have seen the light of this world.'"

"It is plainly a proverbial expression, descriptive of a great calamity or punishment. Many phrases of the same purport are found in the Jewish writers. This is one: 'He that knoweth the law and doeth it not, it were better for him that he had not come into the world.' The inferences which have sometimes been drawn from a strictly literal interpretation of these words, in regard to the nature and duration of future punishment, have therefore little pertinence or warrant."—*Livermore*.

hast loved them as thou hast loved me. ²⁴Father, those whom thou hast given me!—I desire that where I am, they also may be with me; that they may behold my glory, which thou hast given me, because thou hast loved me [from] before the foundation of the world. ²⁵Righteous Father, the world knew thee not, but I knew thee, and these knew that thou hast sent me. ²⁶And I have made known, and will make known thy name to them; that the love with which thou hast loved *them*, may be in them, and I in them.”

JESUS AND HIS DISCIPLES GO TO THE MOUNT OF OLIVES.

Matthew xxvi: 30. And when they had sung a hymn, they departed to the mountain of the olives.

Mark xiv: 26. And when they had sung a hymn, they departed to the mountain of the olives.

Luke xxii: 39. And he departed, and went according to his custom, to the mountain of the olives, and the disciples also followed him.

John xviii: 1. When Jesus had spoken these words, he went out with his disciples over the winter-torrent Kidron, where was a garden, into which he and his disciples entered.

THE AGONY IN THE GARDEN.

Matthew xxvi: 36-46. Then Jesus comes with them to an inclosure called Gethsemani, and says to his disciples, “Sit here, while I go away yonder, and pray.” ³⁷And he took with him, Peter, and Zebedee’s two sons, and began to be distressed, and in anguish. ³⁸Then he says to them, “My soul is overwhelmed with sorrow, even unto death; remain here, and watch with me.” ³⁹And he went forward a little, and fell on his face, and prayed, and said, “My Father, if it is possible, let this cup be removed from me; yet, not as I will, but as thou willest.” ⁴⁰And he comes to the disciples,

and finds them asleep, and says to Peter, "Is it so, then, that you could not watch with me one hour? "Watch and pray that you enter not into temptation; the spirit is indeed willing, but the flesh weak." ⁴²Again, a second time, he went away and prayed, saying, "My Father, if it is not possible that this be removed, except I drink it, thy will be done." ⁴³And returning, he found them asleep,—for their eyes were weighed down. "And he left them again, and went away, and prayed a third time, saying the same words again. ⁴⁵Then he comes to the disciples, and says to them, "Sleep on, now, and rest; for behold, the hour has come nigh, and the Son of Man is betrayed into the hands of sinners. ⁴⁶Arise, let us go; behold, he who betrays me is near."

Mark xiv: 32-42. And they came to an inclosure called Gethsemani, and he says to his disciples, "Sit here, while I go *away and pray*." ³³And he takes with him Peter, and Jacob, and John, and began to be greatly distressed and full of anguish. ³⁴And he says to them, "My soul is extremely sorrowful, even unto death; stay here and watch." ³⁵And he went forward a little, and fell on the ground, and prayed that if possible the hour might pass from him. ³⁶And he said, "Abba, Father, all things are possible with thee; remove this cup from me; yet, not what I will, but what thou [willest]." ³⁷And he comes, and finds them sleeping, and says to Peter, "Simon, are you sleeping? Could you not watch a single hour? ³⁸Watch and pray, that you enter not into temptation; the spirit is indeed willing, but the flesh weak." ³⁹And he went away again, and prayed, saying the same words. ⁴⁰And again he came, and found them asleep,—for their eyes were weighed down,—and they knew not what to answer him.

MARK xiv; 36. Abba is Syriac of the diminutive of father—papa.

⁴¹And he comes the third time, and says to them, "Sleep, now, and rest. It is enough; the hour has come; behold, the Son of Man is betrayed into the hands of sinners. ⁴²Arise; let us go; behold, he that betrays me is near."

Luke xxii: 40-42; 45-46. And when he reached the place, he said to them, "Pray that you may not enter into temptation."

⁴¹And he withdrew from them about a stone's throw, and he kneeled and prayed, ⁴²saying, "Father, if thou art willing, remove this cup from me; yet, not my will, but thine, be done."

* * * ⁴⁵And when he rose from prayer, and came towards the disciples, he found them asleep from sorrow; ⁴⁶and he said to them, "Why do you sleep? Arise, and pray that you do not enter into temptation."

John xviii: 2. And Judas, also, who betrayed him, knew the place; because Jesus often resorted there with his disciples.

JESUS IS ARRESTED.

Matthew xxvi: 47-56. And while he was speaking, behold, Judas, one of the twelve, came, and with him a great crowd, with swords and bludgeons, from the high-priest and presbyters of the people. ⁴⁸And he who betrayed him, gave them a sign, saying, "Whomsoever I shall kiss, that is he; take him." ⁴⁹And immediately approaching Jesus, he said, "Hail, Rabbi," and tenderly kissed him. ⁵⁰And Jesus said to him, "Comrade, what, are you here?" Then they came and laid hands on Jesus, and took him. ⁵¹And behold, one of those with Jesus stretched out his hand and drew his sword, and striking the slave of the high-priest, cut off his ear. ⁵²Then Jesus says to him, "Return your sword into its

LUKE xxii: 43 and 44 are omitted from the oldest MSS.: "And an angel from heaven appeared to him, strengthening him. And being in agony he prayed most earnestly; and his sweat was like clots of blood, falling to the ground."

scabbard; for all who take the sword shall perish by the sword.

⁵³Or do you think that I cannot ask my Father, and he will even now send me *here* more than twelve legions of angels?

⁵⁴How then could the Scriptures be fulfilled, that [say] thus it must be?" ⁵⁵Jesus in that hour said to the crowds, "Have

you come out with swords and bludgeons to arrest me, as if in pursuit of a robber? Every day I sat in the temple, teaching, and you did not arrest me. ⁵⁶But all this has been

done that the Scriptures of the prophets might be fulfilled." Then all his disciples left him and fled.

Mark xiv: 43-50. And immediately, while he yet spoke, Judas *Iskariot* comes,—one of the twelve,—and a crowd with him with swords and bludgeons, from the high-priests, and the scribes, and the presbyters. "And he who betrayed him had given them a signal, saying, "Whomsoever I shall kiss, that is he; seize him, and lead him away safely." ⁴⁶And when he had come he immediately approached him, and says, "Rabbi!" and tenderly kissed him ⁴⁷Then they laid hands on him, and seized him. ⁴⁸And one of those standing by, drew a sword, and struck a slave of the high-priest, and cut off his ear. ⁴⁹And Jesus answered, and said to them, "Have you come out with swords and bludgeons, to take me, as if in pursuit of a robber? ⁵⁰I was with you, teaching in the temple every day, and you did not arrest me. But the Scriptures must be fulfilled." ⁵¹And they all left him, and fled.

Luke xxii: 47-53. Behold, while he was speaking, a crowd, and he who was called Judas, one of the twelve, went before them, and approached Jesus, to kiss him. ⁴⁸And Jesus said to him, "Judas, do you betray the Son of Man with a kiss?" ⁴⁹And those about him, seeing what was going to transpire, said, "Master, shall we strike with a sword?" ⁵⁰And

a certain one of them struck the slave of the high-priest, and cut off his right ear. ⁵¹But Jesus answered, and said, "Permit so much!" And he touched *the* ear, and healed him. ⁵²And Jesus said to the high-priests, and officers of the temple, and presbyters, who had come against him, "Have you come out with swords and bludgeons, as for a robber? ⁵³You did not stretch out your hands against me when I was with you daily in the temple; but this is *the* hour and the power of darkness."

John xviii: 3-11. Then Judas, having received the cohort and officers from the high-priests, and the Pharisees, comes with torches, and lanterns, and weapons. ⁴*But* Jesus, knowing all the things that were coming upon him, went out, and says to them, "Whom are you seeking?" ⁵They answered him, "Jesus, the Nazarene." Jesus says to them, "I am [he]." And Judas, also, who betrayed him, stood with them. ⁶When, therefore, he said to them, "I am [he]," they retreated, and fell on the ground. ⁷Then he asked them again, "Whom are you seeking?" And they said, "Jesus, the Nazarene." ⁸Jesus answered, "I told you that I am [he]; if therefore, you seek me, let these go;" ⁹that the word which he spoke might be fulfilled:

"I have lost not one of those whom thou hast given me."

¹⁰Then Simon Peter, having a sword, drew it, and struck the high-priest's slave, and cut off his right ear. Now the slave's name was Malchus. ¹¹Jesus, therefore, said to Peter, "Put the sword into the scabbard; the cup that the Father has given me, shall I not drink it?"

JESUS IS CONVEYED TO KALAPHAS.

Matthew xxvi: 57. And those who had taken Jesus, conducted him to Kaiaphas, the high-priest, where the scribes and the presbyters were assembled.

Mark xiv: 51-53. And a youth followed him, with a linen cloth wrapped around [his] naked [body], and they seized him. ⁵²And he left the linen cloth and fled naked. ⁵³And they conducted Jesus to the high-priest, and the high-priests and the scribes and the presbyters came together to him.

Luke xxii: 54. And they seized him, and led him [away], and brought him into the house of the high-priest. But Peter followed at a distance.

John xviii: 12-14. Then the cohort, and the commander, and the officers of the Jews, arrested Jesus, and bound him, ¹³and led him to Annas first, for he was father-in-law of Kaiaphas, who was high-priest that year. ¹⁴Now Kaiaphas was he who advised the Jews that it was expedient for one man to die in behalf of the people.

PETER AND JOHN FOLLOW JESUS.

Matthew xxvi: 58. But Peter followed him at a distance, to the court of the high-priest; and he went in and sat with the attendants, to see the end.

Mark xiv: 54. And Peter followed him at a distance, even into the high-priest's court, and sat in company with the attendants, warming himself before the blaze.

Luke xxii: 55. And when they had kindled a fire in the middle of the court, they sat down together, and Peter sat among them.

John xviii: 15-16. And Simon Peter, and another disciple, followed Jesus. And that disciple was known to the high-priest, and he went in with Jesus, into the court of the high-priest. ¹⁶But Peter stood outside, at the door. Therefore, that other disciple, who was the acquaintance of

MARK xiv: 51-52. *Gummos*, with only an under robe.

the high-priest, went out and spoke to her that kept the door, and brought Peter in.

JESUS IS CONDEMNED BY THE HIGH-PRIESTS.

Mark xiv: 55-65. Now the high-priests, and the entire sanhedrin, sought testimony against Jesus, in order to kill him; but they found none. ⁵⁶For many testified falsely against him, but their testimonies were contradictory. ⁵⁷And some standing up testified falsely against him, saying, ⁵⁸“*He said, ‘I will destroy this temple, made with hands, and within three days I will build another, made without hands.’*” ⁵⁹But notwithstanding this their testimony was contradictory. ⁶⁰And the high-priest, rising in the midst, asked Jesus, saying, “Do you answer nothing that these testify against you?” ⁶¹But *Jesus* was silent, and answered nothing, and the high-priest asked him, and said to him, “Are you the Christ, the son of the Blessed One!” ⁶²And Jesus said, “I am; and you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.” ⁶³And the high-priest rent his garment and said, “What further need have we of witnesses? ⁶⁴*Behold now* you have heard the blasphemy. What is your opinion?” And they all condemned him as subject to death. ⁶⁵And some began to spit upon him, and to blindfold him, and to buffet him; and to say to him, “Prophecy.” And the attendants received him with blows.

Matthew xxvi: 59-68. Now the high-priests, and the entire sanhedrin sought false testimony against Jesus, so that they might deliver him to death; ⁶⁰and they found it not, though many false witnesses came; but afterwards, two came forward, ⁶¹and said, “This man declared, ‘I can demolish God’s

temple, and within three days rebuild it.' ” ⁶²And the high-priest stood up and said to him, “Do you answer nothing? What is it that these testify against you?” ⁶⁴But Jesus was silent. And the high-priest said to him, “I adjure you by the living God, that you tell us if you are the Christ, the Son of God!” ⁶⁴Jesus said to him, “You have said it; besides, I say to you, from now you will see the Son of Man sitting on the right hand of the Power, and coming on the clouds of the heaven.” ⁶⁵Then the high-priest rent his clothes, saying, “*Behold*, he blasphemes! What further need have we of witnesses? Behold, now you have heard the blasphemy, what think you?” ⁶⁶And they answered, and said, “He is liable to death.” ⁶⁷Then they spit in his face, and buffeted him, and some struck him with their open hands, and said, ⁶⁸“Prophecy to us, oh, Christ, who is he that struck you?”

Luke xxii: 63-65. And the men who had him in custody derided him, and scourged him. ⁶⁴And they blindfolded him, and asked him, saying, “Prophecy, who struck you!” ⁶⁵And they spoke many other blasphemous things against him.

John xviii: 19-24. Then the high-priest asked Jesus concerning his disciples, and his teaching. ²⁰And Jesus answered him, “I have publicly spoken to the world; I always taught in a synagogue, and in the temple, where all the Jews congregate; and I said nothing in secret. ²¹Why do you ask me? Ask those who have heard what I said to

MATT. xxvi: 62, 63. Part of verse 62 and all of verse 63 are not contained in the oldest MSS.: “Dost thou answer nothing to what these testify against thee? But Jesus was silent. And the high priest said to him.”

Farrar says: “Matt. xxvi: 67, *eneptusan ekolaphisan* (slapped with the open palm); *errapisan* (struck with sticks); Mark xiv: 65, *hrapismasin elabon al. eballon*; Luke xxii: 63-64, *enepaizon autō, derontes tis estin ho paisas re*. There is a pathetic variety in these five forms of insult by blows [cf. Acts xxi: 32; xxiii: 2; Isa. 1: 6; and the treatment of one of Annas's own sons, (Jos. B. J. w. 5, S. 3)].”

them; behold, they know what things I said.” ²²And when he had said these things, one of the attendants struck him with the open hand, saying, “Do you answer the high-priest thus?” ²³*But* Jesus answered him, “If I have spoken evil, testify concerning the evil; but if well, why do you strike me?” ²⁴Annas, therefore, sent him bound to Kaiaphas, the high-priest.

PETER'S FIRST DENIAL.

Matthew xxvi: 69-70. And Peter sat outside, in the court, and a servant-girl came to him, saying, “You were also with Jesus, the Galilean.” ⁷⁰But he denied it in the presence of them all, saying, “I know not what you say.”

Mark xiv: 66-68. And Peter being below in the court, there came one of the servant-girls of the high-priest; ⁶⁷and seeing Peter warming himself, she looked at him, and said, “You also were with Jesus, the Nazarene.” ⁶⁸But he denied, saying, “I neither know nor comprehend what you say.” And he went into the outer court.

Luke xxii: 56-57. And a certain servant-girl seeing him as he sat by the blaze, looked steadily at him, and said, “This man, too, was with him.” ⁵⁷But he denied, saying, “I do not know him, woman!”

John xviii: 17-18. Then the servant-girl who kept the door says to Peter, “Are you, also, [one] of this man's disciples?” He says, “I am not!” ¹⁸And the slaves and officers, *also*, having made a charcoal fire, because it was cold, stood and warmed themselves. And Peter, also, stood with them, and warmed himself.

PETER'S SECOND DENIAL.

Matthew xxvi: 71-72. And as he went out into the portico, another [servant-girl] saw him, and says to those

there, "This man, also, was with Jesus, the Nazarene."
72And again he denied it with an oath, [saying], "I do not know the man."

Mark xiv: 69-70. And the servant-girl saw him, and again began to say to those standing near, "This is [one] of them." 70And he denied it again.

Luke xxii: 58. And after a little, another saw him, and said, "You, too, are [one] of them." But Peter said, "Man, I am not!"

John xviii: 25-27. And Simon Peter was standing and warming himself. Then they said to him, "Are you also, [one] of his disciples?" He denied, and said, "I am not."
26One of the slaves of the high-priest, a relative of him whose ear Peter cut off, says, "Did I not see you in the garden with him?" 27Then Peter again denied; and immediately a cock crowed.

PETER'S THIRD DENIAL.

Matthew xxvi: 73-75. And after a little, those who stood by, came and said to Peter, "Certainly, you are also [one] of them, for your dialect betrays you!" 74Then he began to curse, and to swear, [saying], "I do not know the man!" And instantly a cock crowed. 75And Peter remembered the word that Jesus had said, "Before a cock crows you will three times deny me." And he went out, and wept bitterly.

Mark xiv: 70-72. And after a little, those that stood near again said to Peter, "Certainly you are [one] of them, for you are a Galilean." 71Then he began to curse and swear, "I do not know this man of whom you speak." 72And immediately a cock crowed a second time. And Peter recollected the word that Jesus spoke to him, "Before a cock

crows twice, you will three times deny me.” And as he reflected thereon, he wept.

Luke xxii: 59-62. And about an hour afterwards, another confidently affirmed, “In truth, this man, too, was with him, for he is a Galilean.” ⁶⁰But Peter said, “Man, I know not what you say.” And immediately, while he spoke, a cock crowed. ⁶¹And the Master turned, and looked at Peter, and Peter was reminded of the Master’s word, that he said to him, “Before a cock crows to-day, you will three times renounce me.” ⁶²And he went out and wept bitterly.

JESUS IS CONDEMNED BY THE SANHEDRIN.

Matthew xxvii: 1. And when morning came, a council was held of all the high-priests and presbyters of the people, against Jesus, in order to put him to death.

Mark xv: 1. And immediately, in the morning, the high-priests, with the presbyters, and the scribes, even the entire sanhedrin, held a consultation.

Luke xxii: 66-71. And when it was day, the presbytery of the people, high-priests and scribes, were assembled, and they brought him into their sanhedrin, saying, ⁶⁷“Tell us if you are the Christ.” And he said to them, “If I tell you, you will not believe; ⁶⁸and if I question [you], you will not answer. ⁶⁹But from now the Son of Man will sit on the right hand of the power of God.” ⁷⁰And they all said, “Are you, then, the Son of God?” And he said to them, “You say that I am.” ⁷¹And they said, “What further need have we of testimony? For we ourselves have heard from his own mouth.”

JUDAS DECLARES JESUS INNOCENT.

Matthew xxvii: 3-10. Then Judas, who betrayed him, when he saw that he was condemned, repented, and returned the thirty silver pieces to the high-priests, and to the pres-

byters, saying, “I sinned, in betraying righteous blood!” But they said, “What is that to us? Look to [that], yourself !” ‘And flinging the silver pieces in the temple, he withdrew, and going away, strangled himself. ‘And the high-priests took the silver pieces, and said, “It is unlawful to cast them into the treasury, since it is the price of blood.” ‘And they took counsel, and bought with them the Potter’s Field, [in which] to bury the strangers. ‘Therefore, to this day, that field is called “The Field of Blood.” ‘Then was fulfilled that which was spoken through Jeremiah, the prophet, saying,

“ And I took the thirty silver pieces,
The price of him that was valued,
Whom the sons of Israel valued,
¹⁰And gave them for the ‘Potter’s Field,’
Even as the Lord commanded me.”

JESUS IS ACCUSED AND DECLARED INNOCENT BY PILATE.

Matthew xxvii: 2, and 11-14. And they bound him, and led him away, and delivered him up to Pilate, the governor.

* * * ¹¹And Jesus stood in the presence of the governor, and the governor asked him, saying, “Are you the king of the Jews?” ¹²And Jesus said to him, “You say [it].” But he answered nothing when he was accused by the high-priests and presbyters. ¹³Then says Pilate to him, “Do you not hear how many things they testify against you?” ¹⁴And he answered him not, not even one word, so that the governor was greatly astonished.

Mark xv: 1-5. And [having] bound Jesus, they carried him and delivered him to Pilate. ²And Pilate asked him, “Are

MATT. xxvii: 5. “Was strangled.”

Wakefield says: “I use the word ‘strangled;’” and Campbell: “It may be rendered ‘was strangled,’ or ‘was suffocated.’”

you the king of the Jews?" And he answered, and says to him, "You say [it]." ³And the high-priests accused him of many things. ⁴Then Pilate asked him again, saying, "Do you answer nothing? See how many things they accuse you of." ⁵But Jesus answered nothing, so that Pilate was astonished.

Luke xxiii: 1-4. And the whole multitude of them arose and led him to Pilate. ²And they began to accuse him, saying, "We found this man misleading our nation, and forbidding to pay tax to Kaisar, and saying that he himself is Christ [the] king." ³And Pilate asked him, saying, "Are you the king of the Jews?" And he answered him, and said, "You say [it]." ⁴And Pilate said to the high-priests, and the crowds, "I find no crime in this man."

John xviii: 28-38. Then they led Jesus from Kaiaphas to the pretorium. It was then morning, and they went not into the pretorium, so that they might not be defiled, but that they might eat the Passover. ²⁹Pilate, therefore, went out to them, and says, "What accusation do you bring against this man?" ³⁰They answered, and said to him, "If this man were not an evil-doer we would not have delivered him up to you." ³¹But Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to kill any one;" ³²that the word of Jesus might be fulfilled, when he indicated by what death he was about to die. ³³Pilate, therefore, again went into the pretorium, and called Jesus, and said to him, "Are you the king of the Jews?" ³⁴Jesus answered, "Do you say this of yourself, or did others tell you concerning me?" ³⁵Pilate answered, "Am I a Jew? Your own nation, and the high-priests delivered you to me. What have you done?" ³⁶Jesus answered, "My kingdom is not of this world. If my king-

dom were of this world, then, also, my officers would fight, so that I might not be delivered to the Jews; but now my kingdom is not from hence." "Pilate, therefore, said to him, "Are you a king then?" Jesus answered, "You say that I am a king; to this *also* I was born; and for this have I entered the world, that I may testify to the truth. Every one that is of the truth, hears my voice." "Pilate says to him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no crime in him."

PILATE SENDS JESUS TO HEROD.

Luke xxiii: 5-12. But they were more urgent, saying, "He excites the people, teaching in all Judea, and beginning from Galilee, even to this place." "Now Pilate, when he heard it, asked if the man were a Galilean. "And when he heard that he was of Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem, in these days. "Herod greatly rejoiced when he saw Jesus, for he had for a long time wished to see him, because he had heard about him, and he hoped to see some sign wrought by him. "And he questioned him in many words, but he answered him not. "And the high-priests and the scribes arose, vehemently accusing him. "And Herod, also, with his soldiers, treated him contemptuously, and having ridiculed him, and cast a gorgeous robe around him, sent him back to Pilate. "And Herod and Pilate became friends with each other on that day, for formerly they had been at enmity between themselves.

PILATE AGAIN DECLARES JESUS INNOCENT.

Matthew xxvii: 15-20. Now at a feast the governor was accustomed to release to the crowd one prisoner whom they *asked*. "And they had then a notorious prisoner, named Barabbas. "When, therefore, they were assembled, Pilate

said to them, “Whom do you wish that I should release to you, Barabbas, or Jesus, called Christ?” ¹⁸For he knew that they had delivered him through jealousy. ¹⁹And while he was seated on the tribunal, his wife sent to him, saying, “Have nothing to do with that just man: For I have suffered many things this day, in a dream, because of him.” ²⁰But the high-priests and the presbyters persuaded the crowds that they should ask for Barabbas, and destroy Jesus.

Mark xv: 6-11. Now at a feast he was accustomed to release one prisoner to them, whomever they asked. ⁷And there was one who was named Barabbas, who had been imprisoned with the insurgents, and had committed murder in the insurrection. ⁸And the crowd went up and began to demand what he was accustomed to grant to them. ⁹But Pilate answered them, saying, “Do you wish me to release to you the king of the Jews?” ¹⁰For he knew that they had delivered him up through jealousy. ¹¹But the high-priests excited the crowd [to ask] that he should rather release Barabbas to them.

Luke xxiii: 13-19. And Pilate summoned the high-priests, and the rulers, and the people, and said to them, ¹⁴“You have brought this man to me as one that misleads the people, and behold, having examined him in your presence, I have not found in him a fault touching those things of which you accuse him. ¹⁵Nor has Herod; for he sent him to us, and behold, nothing deserving death has been done by him; ¹⁶I will therefore chastise him, and release him.” * * ¹⁸But they cried all together, saying, “Away with this man, and release Barabbas to us!”—¹⁹one who had been cast into prison for a certain murder and sedition that occurred in the city.

John xviii: 39. “But you have a custom that I release

LUKE xxiii: 17 is not contained in the oldest MSS.: “Now it was necessary to release one to them, at the feast.”

one to you, during the Passover; are you willing, therefore, that I release the king of the Jews to you?"

PILATE ENDEAVORS TO RELEASE JESUS.

Matthew xxvii: 21-23. And the governor answered, and said to them, "Which of the two do you wish that I should release to you?" And they said, "Barabbas!" ²²Pilate says to them, "What then shall I do to Jesus, called Christ?" They all say, "Let him be crucified!" ²³And he said, "Why, what evil has he done?" But they vehemently cried out, saying, "Let him be crucified!"

Mark xv: 12-14. And Pilate said to them, "What, then, shall I do to him whom you call the king of the Jews?" ¹³And they again cried out, "Crucify him!" ¹⁴And Pilate said to them, "What for? Has he done evil?" But they vehemently cried out, *saying*, "Crucify him!"

Luke xxiii: 20-23. But Pilate again addressed them, wishing to release Jesus. ²¹But they cried, saying, "Crucify! Crucify him!" ²²And he said to them a third time, "For what? Has this man done evil? I have found nothing in him deserving death; I will scourge him, therefore, and release him." ²³But they insisted, with loud voices, demanding that he should be crucified; and their voices prevailed.

John xviii: 40. Then they cried out again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

BARABBAS RELEASED, AND JESUS DELIVERED UP.

Matthew xxvii: 24-30. And when Pilate saw that he gained nothing, but rather that a tumult was made, he took water, and washed his hands before the crowd, saying, "I am innocent of this blood; take notice." ²⁵And all the people answered and said, "On us and on our children be his blood!" ²⁶Then he released Barabbas to them, and when he

had scourged Jesus, he delivered him to be crucified. ²⁷Then the governor's soldiers led Jesus to the pretorium, and the whole company surrounded him, ²⁸and they clothed him, putting a scarlet military cloak on him; ²⁹and they braided an acanthine crown, and placed it on his head, and put a reed in his right hand; and they kneeled before him, and ridiculed him, saying, "Hail, king of the Jews!" ³⁰And they spit on him, and took the reed, and struck him on his head.

Mark xv: 15-19. Then Pilate, being willing to gratify the crowd, released Barabbas to them; and having scourged Jesus, delivered him to be crucified. ¹⁶And the soldiers led him away into the court, which is the pretorium, and they call together the whole band. ¹⁷And they arrayed him in purple, and braided an acanthine crown, and placed it on him, ¹⁸and began to salute him, *and to say*, "Hail, king of the Jews!" ¹⁹And they struck his head with a reed, and spit on him, and kneeling, rendered homage to him.

Luke xxiii: 24-25. And Pilate gave sentence to satisfy their demand. ²⁵And he released him who had been cast into prison for insurrection and murder, whom they desired, and surrendered Jesus to their will.

John xix: 1-16. Accordingly Pilate then took Jesus and scourged him; ²and the soldiers braided a crown of acanthus, [and] placed it on his head; and they threw a purple mantle around him, ³and came towards him, and said, "Hail, the king of the Jews!" And they beat him with their hands. ⁴And Pilate went out again, and says to them, "See, I bring him out to you, that you may know that I find no crime in him." ⁵Thereupon Jesus came out, wearing the acanthine crown, and the purple mantle, and [Pilate] says to them, "See the man!" ⁶When, therefore, the high-priests and the officers saw him, they shouted, saying, "Crucify, crucify!"

And Pilate says to them, "Take and crucify him yourselves, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he made himself God's son." When Pilate, therefore, heard this word, he was more afraid, and went again into the pretorium, and says to Jesus, "Whence are you?" But Jesus gave him no answer. ¹⁰Pilate says to him, "Do you not speak to me? Do you not know that I have authority to release you, and authority to crucify you?" ¹¹Jesus answered him, "You would have no authority against me, if it had not been given you from above. On this account, he who delivered me to you has a greater sin." ¹²At this Pilate sought to release him; but the Jews cried out, saying, "If you release this man, you are not Kaisar's friend; every one that pretends to be a king, opposes Kaisar." ¹³When Pilate, therefore, heard these words, he led Jesus out, and sat down on the tribunal, in a place called the Pavement, in Hebrew, Gabbatha. ¹⁴Now it was the preparation of the Passover; it was about the sixth hour; and he says to the Jews, "See your king!" ¹⁵Therefore they said, "Away with [him], away with [him]! Crucify him!" Pilate says to them, "Shall I crucify your king?" The high-priests answered, "We have no king but Kaisar." ¹⁶Then, therefore, he delivered him to them, to be crucified.

JESUS LED TO CALVARY.

Matthew xxvii: 31-32. And when they had ridiculed him, they stripped him of the cloak, and put his own garments on him, and led him away to crucify him. ³²And as they came out, they met a Kyrenian, named Simon, whom they impressed, to carry his cross.

Mark xv: 20-21. And when they had ridiculed him, they stripped him of the purple, and put his own clothes on him, and they led him out to crucify him. ²¹And one Simon,

a Kyrenian, the father of Alexander and Rufus, coming from the country, was passing by, and they impressed him to carry his cross.

Luke xxiii: 26-32. And as they led him away, they seized one Simon, a Kyrenian, coming from the country, and they placed the cross on him, to carry after Jesus. ²⁷And a great multitude of the people followed him, and of women, who lamented and bewailed him. ²⁸But Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children; ²⁹for behold days are coming in which they will say, 'Happy the sterile, and the wombs that did not bear, and the breasts that suckled not.' ³⁰Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' ³¹for if they do these things in the green wood, what will be done in the dry?" ³²And there were two others, also, who were criminals, led with him, to be put to death.

John xix: 16-17. Then they took Jesus, and he went out, ¹⁷bearing the cross by himself, into what is called Skull-place, in Hebrew, Golgotha.

JESUS CRUCIFIED ON CALVARY.

Matthew xxvii: 33-34; 37-38. And when they had come to *the* place called Golgotha, which is to say, Skull-place, ³⁴they gave him wine to drink, mixed with gall, and when he had tasted it, he would not drink it. * * ³⁷And above his head they placed his accusation in writing, "THIS IS JESUS, THE KING OF THE JEWS." ³⁸Then are two robbers crucified with him, one at the right hand, and the other at the left.

Mark xv: 22, 23, 26, 27. ²²And they bring him to Golgotha, which, being translated, is Skull-place. ²³And they gave him myrrh-mingled wine, but he did not ac-

cept it. * * * "And the inscription of his accusation was written over, "THE KING OF THE JEWS." "And with him they crucified two robbers, one at his right hand, and one at his left.

Luke xxiii: 33,38. And when they had reached the place called [the] Skull, they crucified him, and the criminals, one at the right hand, and one at the left. * * * "And there was also an inscription above him, "THIS IS THE KING OF THE JEWS."

LUKE xxiii: 38. *The inscription on the cross.* Latin was the language of all Roman governments, officers, and most soldiers. The common speech of the Jewish people had fallen off from the ancient and classical Hebrew of the Old Testament, to become a corrupt dialect ("Syro-Chaldaic" or "Aramaic"). Pilate's inscription was, therefore, written in this dialect of the Jewish populace—that it might be read by them. Probably he knew little of it himself, beyond a smattering of the most usual Aramaic words. Greek, the finest and most flexible speech the world has ever known, had been propagated throughout the whole East by means of the conquests of Alexander the Great. It was the language of the conquerors; and the literary and commercial spirit of the Greek race tended to make it the language of the conquered, also. Greeks, with the Greek tongue, Greek dress, Greek commerce, Greek habits and influences, were around the Jews everywhere.

The inscription was written in these three tongues, that it might be read by all. (Golgotha is Hebrew. Calvary, Latin, i. e., Skull-place.)

Greek . . . Latin . . . Hebrew. "All careful readers of the Bible must have observed that the superscription placed over our Lord's head on the cross is variously given by the Gospel-writers. Each one reports it in a manner slightly different from the other three. This apparent discrepancy has given rise to various explanations. In order to solve the difficulty, we must remember that the superscription was written in three different languages. Greek was the language best known in the world at the time when our Lord was crucified; and there was a Greek superscription, for the benefit of strangers from foreign parts. Latin was the language of the Romans; and there was a Latin superscription, because the sentence on our Lord was passed by a Latin judge, and executed by Latin soldiers. Hebrew was the language of the Jews; and there was a superscription in the Hebrew tongue, because Jesus was crucified as a Jew, that all Jews might see it. But, for anything we know, the superscription in each language may have slightly varied from the superscription in other languages. Matthew may have recorded it as it was in Hebrew; Mark, as it was in Latin; Luke, as it was in Greek."—*Ryle*. "That John's was the exact form may be safely inferred from St. John's presence at the cross, where the words were before his eyes for all that memorable six hours, and from his care to specify the languages in which it was written."—*Smith*. [See page x.]

John xix: 18-22. They crucified him, and two others with him, one each side, and Jesus between. ¹⁹And Pilate also wrote an inscription, and placed it on the cross, and it was written, "JESUS, THE NAZARENE, THE KING OF THE JEWS." ²⁰This inscription, therefore, many of the Jews read, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, [and] in Greek. ²¹Then the high-priests of the Jews said to Pilate, "Do not write, 'The king of the Jews,' but that he said, 'I am the king of the Jews.'" ²²Pilate answered, "What I have written, I have written."

THE SOLDIERS DIVIDE THE GARMENTS OF JESUS.

Matthew xxvii: 35-36. And when they had crucified him, they distributed his garments among them, casting lots. ³⁶And they sat and watched him there.

Mark xv: 24-25. And they crucify him, and distribute his garments, casting lots for them, what each should take. ²⁵And it was the third hour, and they crucified him.

Luke xxiii: 34. And distributing his garments among them, they cast lots.

John xix: 23-25. Then the soldiers *who* had crucified Jesus, took his garments, and made four parts, to each soldier a part; also the tunic; but the tunic was seamless, woven from the top throughout. ²⁴They said to each other, therefore, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled, which says:

"They parted my garments among them,

MATT. xxvii: 35. The most ancient versions do not contain the clause, "That it might be verified, which was spoken by the prophet, They parted my garments among them, and cast lots upon my raiment."

LUKE xxiii: 34, is not in the oldest MSS.: "And Jesus said, 'Father, forgive them, for they know not what they are doing.'"

And for my raiment they cast lots."

²⁵The soldiers, therefore, did these things.

JESUS IS REVILED.

Matthew xxvii: 39-44. And those passing along ridiculed him, shaking their heads, and saying, ⁴⁰"Destroyer of the temple, and builder of it in three days! save yourself, if you are God's son, *and* come down from the cross!" ⁴¹And the high-priests, with the presbyters and scribes, likewise mocking, said, ⁴²"He saved others; he cannot save himself. He is the king of Israel! let him now descend from the cross, and we will believe on him. ⁴³He trusts in God; let him deliver him now, if he desires him, for he said, 'I am God's son!'" ⁴⁴And the robbers also, who were crucified with him, reproached him in the same way.

Mark xv: 29-32. And those that passed along blasphemed him, shaking their heads, and saying, "Ha! you destroyer of the temple, and builder of it in three days! ³⁰Save yourself, and come down from the cross!" ³¹In like manner, also, the high-priests ridiculed [him], with the scribes, [and] said to each other, "He saved others; he cannot save himself. ³²Let the Christ, the king of Israel, now descend from the cross, that we may see and believe!" And those who were crucified with him, taunted him.

Luke xxiii: 35-37; 39-43. And the people stood gazing; and the rulers also sneered, saying, "He saved others; let him save himself, if he is the Christ of God, the Chosen." ³⁶And the soldiers derided him, approaching him, offering sour wine, ³⁷and saying, "If you are the king of the Jews, save yourself!" * * * ³⁹And one of the suspended criminals reviled him, [saying] "Are you not the Christ? Save yourself and us." ⁴⁰But the other answered, and reproving him, said, "Do you not even fear God, since you

are in the same condemnation? "And we, indeed, justly, for we receive what is due for our deeds; but this man has done nothing wrong." "And he said, "Jesus, remember me when you come in your reign." "And he said to him, "Truly I say to you, you shall be with me in Paradise to-day."

JESUS COMMENDS HIS MOTHER TO JOHN.

John xix: 25-27. Now there stood by the cross of Jesus, his mother, and his mother's sister Mary, Cleopas's [wife], and Mary the Magdalene. "Now when Jesus saw his mother, and the disciple he loved, standing near, he says to his mother, "Woman, see your son!" "He then says to the disciple, "See! your mother!" And from that hour the disciple took her to his own [house].

THE DEATH OF JESUS.

Matthew xxvii: 45-56. Now darkness was over all the land from the sixth hour till the ninth hour. "And about the ninth hour Jesus cried out with a loud voice, saying, "Eloi, eloi, lema sabachthani;" that is, "My God, my God, why hast thou forsaken me?" "And some of those that stood there, when they heard it, said, "This man calls for Elijah." "And immediately one of them ran, and taking a sponge, filled it with sour wine, and fastening it to a reed, gave to him to drink. "But the others said, "Let him alone; let us see if Elijah will come and save him!" And another took a spear,

LUKE xxiii: 43. It has been questioned whether "This day" should be connected with "I say to you," or "with me shalt thou be." It seems to us that the latter is correct. The common form of the Savior's words, "Truly I say to you," would indicate that the comma should immediately follow "you." This is his usual style of address, Luke xix: 5, "To-day I must abide," etc.

MATT. xxvii: 45. Tertullian (Apol. c. 21), appeals to the record of this darkness in the Roman archives, in confirmation of the resurrection.

MATT. xxvii. 46. The last words of Jesus, "*Eloi*," &c., are in Aramaic, and seem to indicate that Aramaic was the language in which he habitually spoke.

and pierced his side, and there issued blood and water. ⁵⁰Then Jesus, crying out again with a loud voice, surrendered his spirit. ⁵¹And behold, the veil of the temple was rent in two, from top to bottom, and the earth shook, and the rocks were rent, ⁵²and the tombs were opened; and many bodies of the sleeping saints were raised, ⁵³and they came forth from the sepulchers, after his rising, went into the holy city, and appeared to many. ⁵⁴And when the centurion, and those watching Jesus with him, saw the earth quake, and the events that occurred, they were much afraid, and said, "Truly, this was God's son!" ⁵⁵And there were many women, *also*, looking on from a distance, who had followed Jesus from Galilee, ministering to him, ⁵⁶among whom were Mary the Magdalene, and Mary, Jacob and Joseph's mother, and *Mary*, the mother of Zebedee's sons.

Mark xv: 33-41. And when the sixth hour had come, there was darkness over the whole land till the ninth hour. ³⁴And at the ninth hour Jesus cried with a loud voice, "Eloi, eloi, lama sabacthani?" which, translated, is, "My God, my God, why hast thou abandoned me?" ³⁵And when some of the by-standers heard it, they said, "Behold, he calls Elijah!" ³⁶And one ran, and filled a sponge with sour wine, put it on a reed, and gave him to drink, saying, "Let him alone; let us see if Elijah comes to take him down." ³⁷Then Jesus uttered a loud voice, and gave up the spirit. ³⁸And the veil of the temple was rent in two, from top to bottom. ³⁹And the centurion, who stood opposite to him, seeing that he so cried out, and gave up the spirit, said, "Certainly this man was God's son!" ⁴⁰And there were women, *also*, observing from a distance, among whom [were] Mary the Magdalene, and Mary, Jacob the younger and Joses' mother, and Salome, ⁴¹who, when he was in Galilee, followed him,

and served him, and many other women, who went up with him to Jerusalem.

Luke xxiii: 44-49. And it was then about the sixth hour, and darkness came over the whole land till the ninth hour; ⁴⁶the sun was eclipsed, and the veil of the temple was rent in the middle. ⁴⁶And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commit my spirit;" and having said this, he gave up the spirit. ⁴⁷And when the centurion saw what had occurred, he glorified God, saying, "Certainly, this was a just man." ⁴⁸And all the crowds that had come together to [witness] this spectacle, when they beheld the things that had occurred, returned, beating their breasts. ⁴⁹But all his acquaintance, and the women who had followed him from Galilee, stood at a distance, observing these things.

John xix: 28-37. After this, knowing that all things are now finished, that the Scriptures might be fulfilled, Jesus says, "I thirst!" ²⁹A vessel stood [there] filled with sour wine; therefore, they fastened a sponge filled with sour wine to a hyssop-stalk, and they brought it to his mouth. ³⁰When, therefore, Jesus took the sour wine, he said, "[It is] done!" And he bowed his head, and yielded up his spirit. ³¹Then the Jews,—that the bodies might not remain on the cross during the Sabbath,—since it was the Preparation, for the day of that Sabbath was a great one,—asked Pilate that their legs might be broken, and they taken away. ³²The soldiers, therefore came, and broke the legs of the first, and of the other who was crucified with him; ³³but when they came to Jesus, and saw that he was already dead, they did not break his legs, ³⁴but one of the soldiers pierced his side with

JOHN xix: 34. "Blood and water." See Stroud "On the Physical Cause of the Death of Christ." The decomposed *crassamentum* and serum of extravasated blood is a demonstration of actual death, and a demonstration of the symptoms and phenomena of the last hours of our Lord.

a spear, and immediately blood and water issued. ³⁵And he who saw it has testified, and his testimony is true, and he knows that he says true things, so that you also may believe; ³⁶for these things occurred that the Scripture might be fulfilled:

“A bone of him shall not be shattered.”

³⁷And again, another Scripture says:

“They shall look on him whom they pierced.”

JOSEPH AND NICODEMUS BURY THE BODY OF JESUS.

Matthew xxvii: 57-60. And when evening came, a rich man arrived from Arimathea, named Joseph, who was also himself discipled to Jesus; ⁵⁸this man went to Pilate, and solicited the body of Jesus. Then Pilate ordered it to be given up; ⁵⁹and Joseph took the body, and wrapped it in clean, linen cloth, ⁶⁰and laid it in his own new sepulcher, which he had excavated in the rock; and he rolled a great stone against the door of the sepulcher, and went away.

Mark xv: 42-46. And when evening had now come, since it was the Preparation—that is, the day before the Sabbath—⁴³Joseph of Arimathea, an honorable senator, and himself expecting the reign of God, came, and went boldly to Pilate, and asked for the body of Jesus; ⁴⁴and Pilate wondered whether he were already dead. ⁴⁵And he called the centurion to him and asked him whether he were already dead. And when he ascertained from the centurion, he gave the dead body to Joseph. ⁴⁶And he bought linen cloth, [and] took him down, and wrapped him in the linen cloth, and put him in a sepulcher, which was excavated in a rock, and rolled a *great* stone against the door of the sepulcher.

Luke xxiii: 50-54. And behold, a man named Joseph, from Arimathea, a Jewish city, being a senator, a good

and righteous man, ⁵¹who had not assented to their counsel and conduct, and who was expecting the reign of God,—⁵²this man went to Pilate, and solicited the body of Jesus; ⁵³and he took it down, and wrapped it in linen, and laid it in a sepulcher excavated in a rock, wherein no one had ever yet been laid. ⁵⁴And it was the day of the preparation, and the Sabbath began to dawn.

John xix: 38-42. And after these things, Joseph of Arimathea, a disciple of Jesus, but a secret one, through fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate permitted [it]. *They* came, therefore, and took *him*. ³⁹And Nicodemus came also, he who came to him by night at the first, bringing a roll of myrrh and aloes, about a hundred pounds. ⁴⁰Then they took the body of Jesus, and bound it in linen cloths, with the spices, as is customary with the Jews to entomb. ⁴¹And there was in the place where he was crucified, a garden, and in the garden a new sepulcher, in which no one had been laid. ⁴²There, therefore, they laid Jesus, because the sepulcher was near, on account of the Jews' preparation.

THE CONDUCT OF THE WOMEN.

Mark xv: 47. And Mary the Magdalene, and Mary, Joseph's [mother], saw where he was laid.

Luke xxiii: 55-56. And the women who had gone with him out of Galilee, followed, and saw the sepulcher, and how they had laid his body. ⁵⁶And they returned and prepared aromatics and ointments; but rested on the Sabbath, according to the command.

Matthew xxvii: 61. And Mary the Magdalene was there, and the other Mary, sitting opposite to the sepulcher.

PRECAUTIONS OF THE JEWS.

Matthew xxvii: 62-66. Now the next day following the Preparation, the chief priests and the Pharisees were assembled before Pilate, ⁶³saying, “Sir, we remember that that impostor said, while living, ‘I will rise again after three days;’” ⁶⁴order, therefore, that the sepulcher be made secure until the third day, lest the disciples come and steal him away, and say to the people, ‘He has been raised from the dead,’ and the last fraud will be worse than the first.” ⁶⁵Pilate said to them, “Take a guard, go, [and] make it as secure as you know how.” ⁶⁶And they went with the guard, and made the sepulcher secure, sealing the stone.

PART IX.

OUR LORD'S RESURRECTION, RE-APPEARANCES, AND ASCENSION.

TIME—FORTY DAYS.

EASTER MORNING.—WHAT THE WOMEN SAW.

Mark xvi: 1. And when the Sabbath had passed, Mary the Magdalene, and Mary, Jacob's [mother], and Salome, bought spices that they might go and anoint him.

Matthew xxviii: 2-4. And behold, a great earthquake occurred, for an angel of the Lord descending from heaven, and coming forward, rolled away the stone, and sat upon it. ³His appearance was like lightning, and his clothing white as snow; ⁴and for fear of him the guards trembled, and became like dead men.

Matthew xxviii: 1. And late on Sabbath night, as the next day was just dawning, Mary the Magdalene, and the other Mary, came to see the sepulcher.

Mark xvi: 2-4. And very early, on the day after Sabbath, at sunrise, they went to the tomb. ³And they said to themselves, "Who will roll away the stone for us, from the door of the sepulcher?" ⁴for it was very large. When they looked up they saw that the stone had been rolled away.

Luke xxiv: 1-3. And they went to the tomb on the first day after the Sabbath, at early dawn, carrying spices which they had prepared; ²and they found the stone rolled away from the sepulcher: ³and they entered, but did not find the body.

John xx: 1-2. And on the first day after the Sabbath, Mary the Magdalene went to the sepulcher early, while it was yet dark, and saw the stone already taken away from the *door of the sepulcher*. ²She runs therefore, and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, “They have taken away the Master, out of the tomb, and we do not know where they have laid him.”

THE VISION OF ANGELS.

Mark xvi: 5-7. And on entering the tomb they saw a young man sitting at the right hand, clothed with a white robe, and they were alarmed. ⁶And he said to them, “Be not alarmed; you seek Jesus, the crucified Nazarene. He has been raised; he is not here. See the place where they laid him. ⁷But go, tell his disciples, and Peter. He goes before you to Galilee; there you will see him, as he told you.”

Luke xxiv: 4-8. And it occurred as they were perplexed about this, behold, two men stood near them, in effulgent raiment, ⁵and as they were afraid, and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead? ⁶Remember how he spoke to you while he was yet in Galilee, ⁷saying, “The Son of Man must be surrendered into the hands of sinners, and be crucified, and rise again on the third day;” ⁸and they recollected his words.

THE WOMEN RETURN TO THE CITY, AND MEET JESUS.

Matthew xxviii: 5-10. And the angel answered and said to the women, “Be not afraid; for I know that you seek Jesus who was crucified; ⁶he is not here, for he has been raised, even as he said; come see the place where he lay. ⁷And go quickly, and tell his disciples that he has been raised from the dead; and behold, he goes before you into Galilee; there you will see him; behold, I have told you.” ⁸And immedi-

ately going out of the sepulcher, with fear and great joy, they ran to inform his disciples, 'and behold, Jesus met them, saying, "Hail!" And they approached him, and clasped his feet, and rendered homage to him. ¹⁰Then Jesus said to them, "Be not afraid, go tell *the* brothers to go into Galilee; there they shall see me."

Mark xvi: 8. And they went out, and fled from the sepulcher, for trembling and consternation had seized them: and they said nothing to any one, for they were afraid.
ACCORDING TO MARK.

Luke xxiv: 9-11. And they returned and related all these things to the eleven, and to all the others. ¹⁰Now there were Mary the Magdalene, and Joanna, and Mary, Jacob's [mother]; and the other women with them, who told these things to the apostles. ¹¹And these words appeared to them as idle talk, and they disbelieved them.

PETER AND JOHN RUN TO THE SEPULCHER.

John xx: 3-10. Peter then went out, and the other disciple, and went toward the sepulcher, 'and they ran together, but the other disciple outran Peter, and came first to the sepulcher, 'and stooping, and looking in, he sees the linen bandages lying; however, he did not go in. 'Then, also, Simon Peter came following him, and entered the sepulcher, and beheld the bandages lying, 'and the cloth that had been on his head, not lying with the linen bandages, but folded in a place by itself. ⁸Then, therefore, that other disciple who came first to the sepulcher, also went in, and saw, and believed. ⁹For as yet they did not know the Scripture, that he must rise again from the dead. ¹⁰Then the disciples went away by themselves.

Luke xxiv: 12. But Peter arose, and ran to the sepul-

cher, and stooping and looking in, he sees the linen bandages lying alone, and he went away by himself; wondering at what had happened.

OUR LORD SEEN BY MARY MAGDALENE AT THE SEPULCHER.

John xx: 11-18. But Mary stood outside the tomb weeping; so, as she wept, she stooped and looked into the tomb, ¹²and saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had lain. ¹³And they say to her, "Woman, Why do you weep?" And she said to them, "Because they have taken away my Master, and I do not know where they have laid him." ¹⁴When she had said these things she turned herself back, and sees Jesus standing, and did not know that it was Jesus. ¹⁵Jesus said to her, "Woman! why do you weep? Whom do you seek?" Now she, supposing that he was the gardener, says to him, "Master, if you have carried him off, tell me where you have laid him, and I will take him away." ¹⁶Jesus says to her, "Mary!" She turned and said to him, in Hebrew, "Rabbouni," which signifies [Great] Teacher. ¹⁷Jesus said to her, "Do not touch me, for I have not yet ascended to the Father; but go to my brothers, and tell them, *behold*, I ascend to my Father and your Father, and my God and your God." ¹⁸Mary the Magdalene comes and tells the disciples, "I have seen the Master;" and [that] he had said these things to her.

LUKE xxiv: 12. The oldest MSS. omit verse 12: "And Peter, arising, ran to the tomb, and stooping, he saw only the linen bandages, and he departed by himself, wondering at what had occurred."

JOHN xx: 16. Rabbuni, or Rabbouni, is the most emphatic form of the words "My Master," indicating great veneration and love. The four forms of the word are Rab, Rabbi, Rabbon, Rabboni.

[Mark xvi: 9-20. Omitted from oldest MSS].

REPORT OF THE GUARD.

Matthew xxviii: 11-15. And as they were going, behold,

MARK xvi: 9-20. This passage is not contained in the Vatican or Sinaitic, the two oldest, and is absent from many other ancient MSS. Griesbach makes it doubtful, and Tischendorf, the latest and highest authority, rejects it. Tregelles substantially agrees with Tischendorf. Westcott and Hort mark the verses as interpolated. The passage has had able and vigorous defenders, such as Scrivener and Burgon. It is known that Irenæus (*Adv. Hæer. iii*) before the date of V. and S. quotes it as from Mark. It was undoubtedly added to a very early copy of Mark's Gospel, in place of the original ending. The close of verse 8 is too abrupt for the end of the account, but the fact that the disputed passage differs so widely from the other evangelists' records of the same discourse, coupled with its absence from the oldest MSS., compels its rejection. The passage contains several forms of expression, which are found nowhere else in Mark, such as "those who had been with him," v. 10; "disbelieved," v. 11; "after these events," and "was manifested," v. 12.

Some codices contain this ending: "And they set forth in few words, to Peter, and those with him, all things that had been ordered. And these things, Jesus, himself, also, sent out through them from East to West, the holy and incorruptible message of æonian salvation."

The concluding verses of Mark, as contained in E. V. are here given: "9. And having risen early on the first day of the week, he appeared first to Mary the Magdalene, from whom he had exorcised seven demons. 10. She went and told those who had been with him, as they were mourning and weeping. 11. And they having heard that he was alive, and had been seen by her, did not believe it. 12. And after these things he appeared in another shape, to two of them, as they were walking, going into the country. 13. And they, returning, announced it to the rest; nor did they give credit to them. 14. Afterwards he appeared to the eleven, as they were reclining at table, and censured their incredulity and obduracy of heart, because they did not believe those who had seen him, after he had risen. 15. And he said to them, 'Go into all the world, and preach the good news to the whole creation. 16. He who believes, and is immersed, will be saved; but he who believes not will be condemned. 17. And these signs will accompany believers: In my name they will exorcise demons; they will speak in new languages; 18. they will handle serpents; and if they should drink anything deadly, it will not injure them; they will lay hands on sick persons, and they shall be well.' 19. Then, indeed, after the Lord had spoken to them, he was taken up into heaven, and sat at God's right (hand). 20. And they went forth, and preached everywhere, the Lord coöperating, and ratifying the word, through the accompanying signs."

" 'Shall be damned,' E. V., is not a just version of the Greek word. The term 'damned,' with us, relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth, of the Greek *katakrinō*, which corresponds exactly to the English verb 'condemn.' "—*Campbell*.

some of the guard entered the city, and told the high-priests all that had been done. ¹³And when they had assembled with the presbyters, and had consulted, they gave sufficient money to the soldiers, ¹³saying, "Say his disciples came by night, and stole him while we slept. ¹⁴And if this should be reported to the governor, we will persuade him, and protect you." ¹⁵And they received the money, and did as they were taught, and this word was spread abroad among the Jews, [and is told] to this day.

OUR LORD IS SEEN BY TWO DISCIPLES ON THE ROAD TO EMMAUS.

Luke xxiv: 13-35. And behold, two of them were going the same day to a village called Emmaus, distant from Jerusalem sixty stadiums. ¹⁴And they conversed with each other concerning all these things that had happened. ¹⁵And it occurred while they conversed and discussed, that Jesus himself came near, and went with them. ¹⁶But their eyes were restrained so that they did not recognize him. ¹⁷And he said to them, "What words are these that you exchange with one another as you walk?" And they stood still dejected. ¹⁸And one named Kleopas answered and said to him, "Do you alone sojourn in Jerusalem, and do not know *these* things that have been done in these days?" ¹⁹And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet, powerful in word and work before God, and all the people, ²⁰and how the high-priests and our rulers gave him up to sentence of death, and crucified him. ²¹But we hoped it was he who was about to redeem Israel: yes, and besides all this, it is the third day since these things occurred. ²²But some of our women amazed us, for they went early to the sepulcher, ²³and did not find his body, but came saying that they had even seen a vision of angels, that said he was alive.

²⁴And some of those with us went to the sepulcher, and found it even as the women had said; but they saw him not.” ²⁵And he said to them, “Oh, foolish and slow of heart to believe, after all that the prophets have spoken! ²⁶Was it not necessary for the Christ to suffer these things, and to enter into his glory?” ²⁷And beginning from Moses, and all the prophets, he explained to them *what* in all the Scripture *were* the things relating to himself. ²⁸And they approached the village where they were going; and he seemed intending to proceed farther, ²⁹but they entreated him, saying, “Remain with us, for it is towards evening, and the day is already far spent.” And he went in to remain with them. ³⁰And it occurred, as he reclined with them, [that] he took the loaf, and blessed, and broke it, and gave to them; ³¹and their eyes were opened, and they knew him, and he vanished from sight. ³²And they said to each other, “Did not our heart burn within us as he talked to us on the road, while he opened the Scriptures to us?” ³³And they rose the same hour, and returned to Jerusalem, and found the eleven, and those with them, assembled, ³⁴and said, “The Master has indeed risen, and has appeared to Simon.” ³⁵And they related the occurrences on the road, and how he was recognized by them in the breaking of the loaf.

JESUS APPEARS TO THE APOSTLES IN THE ABSENCE OF THOMAS.

Luke xxiv: 36-49. And as they related these things he himself stood among them, and says to them, “Peace to you!” ³⁷But they were troubled, and terrified, and thought they saw a spirit. ³⁸And he said to them, “Why are you agitated; and why do doubts arise in your heart? ³⁹See my hands, and my feet, that it is I, myself; handle me, and see; for a spirit has not flesh and bones, as you see me have.” ⁴⁰And

when he had said this, he showed them his hands and feet; ⁴¹and while they did not believe him for joy, and wondered, he said to them, "Have you any food here?" ⁴²And they gave him a piece of broiled fish, ⁴³and he took it, and ate [it] in their presence. ⁴⁴And he said to them, "These are my words, which I spoke to you while I was yet with you, that all things written in the law of Moses, and the Prophets, and [the] Psalms, concerning me, must be fulfilled." ⁴⁵Then he opened their mind to understand the Scriptures, ⁴⁶and said to them, "Thus it is written, that the Christ must suffer and rise from the dead on the third day; ⁴⁷and that in his name reformation in order to forgiveness of sins should be preached to all the Gentiles, beginning at Jerusalem. ⁴⁸You are witnesses of these things, ⁴⁹and behold I send forth the promise of my Father upon you; but remain in the city, till you are clothed with power from above."

John xx: 19-23. When therefore it was evening on that day, the first [day] after the Sabbath, when the doors were closed where the disciples were [assembled], for fear of the Jews, Jesus came and stood among them, and said to them, "Peace to you!" ²⁰And when he had said this, he showed them his hands and his side. The disciples, therefore, rejoiced as they saw the Master. ²¹Then *he* said to them, again, "Peace to you; as the Father sent me even so *will* I send you." ²²And when he had said this, he breathed on [them], and said to them, "Receive [the] Holy Spirit; ²³whosoever sins you forgive, *it shall be* forgiven to them; if those of any you retain, they are retained."

JESUS APPEARS TO ALL THE APOSTLES.

John xx: 24-29. But Thomas, one of the twelve, called

LUKE xxiv. Verse 40 is omitted in the oldest MSS.: "And saying this, he showed to them his hands and feet."

Didymus, was not with them when Jesus came. ²⁵*When, therefore, Jesus came, the other disciples said to him, "We have seen the Master." But he said to them, "If I do not see the nail-marks in his hands, and put my finger into his hand; and put my hand into his side, I will not believe."* ²⁶*And eight days after the disciples were again within, and Thomas with them. The doors being shut, Jesus entered and stood among them, and said, "Peace to you."* ²⁷*Then he said to Thomas, "Reach here your finger, and see my hands, and reach [here] your hand, and put it into my side, and be not incredulous, but believing."* ²⁸*Thomas answered and said to him, "My Master," and "My God!"* ²⁹*But Jesus said to him, "Have you believed because you have seen me? Happy [are] they who have believed, without having seen me!"*

JESUS APPEARS ON A MOUNTAIN IN GALILEE.

Matthew xxviii: 16-17. And the eleven disciples went into Galilee, to the mountain where Jesus had directed them.

The Different Accounts of the Resurrection not Contradictory. But are there any important contradictions? 1. As to the persons. According to Matthew, Mary Magdalene and the other Mary came very early, &c. Mark mentions Mary Magdalene, Mary the mother of James, and Salome. Luke speaks of Mary Magdalene, Mary the mother of James, and Joanna, and the other women who were with them, while John makes mention only of Mary Magdalene. But no one professes to mention all the women who were there, and it would be natural for each writer to call by name only those who were uppermost in his own mind. John does not say that Mary Magdalene was the only woman. On the contrary, the words which he represents her as using. "We know not where they have laid him," imply that others had been with her, especially as after her return to the sepulcher, when she was left alone, she, in the same form of expression (John xx: 13), says, "and I know not where they have laid him." This is one of the out of the way coincidences which go to establish the authority of truthful writings, because they cannot be counterfeited.

2. As to the angels. Matthew speaks of one angel, whose appearance was like lightning, and his raiment white as snow, and who was sitting on the same stone that had been rolled from the sepulcher. Mark (xvi: 5) says that when they entered or came to the sepulcher, for the Greek word may have either meaning, they saw a young man sitting on the right clothed in a long white garment. One of the two writers may speak of an angel outside, and the other

"And when they saw him, they paid [him] homage, but some doubted.

JESUS APPEARS AT THE LAKE OF TIBERIAS.

John xxi: 1-24. After these events Jesus manifested himself again to his disciples, at the lake of Tiberias, and he

of an angel within the sepulcher; but the language of both may equally well apply to the same angel in the same position, i. e., sitting on the right hand, outside of the sepulcher. Luke, who at the end of his account mentions Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them, as the women who told these things to the apostles, would naturally confine his narrative of occurrences at the sepulcher to what particularly concerned that portion of the company from whom his information was derived, and they may have been Joanna and the women from Galilee who were with her. These women may have come a little later than the others. They saw not *one*, but *two* angels, and them not *sitting*, but *standing*, and speaking to them in language very different from that which the angel had spoken to the other women (Luke xxiv: 5, 6, 22). According to John, Mary Magdalene saw no angel when she first came to the sepulcher, and Peter and John, who came with her, or rather, a little before her, on her return to the sepulcher, saw none, though they entered the sepulcher. But after they had gone, she, stooping down to look into the sepulcher, saw there two angels in white, one at the head and the other at the feet where the body of Jesus had lain. This is plainly a different transaction from that which is described by the other evangelists. The inference from all this is, that Matthew and Mark describe one appearance, Luke another to a different party, and John still a third. Where, then, is the contradiction or inconsistency?

3. As to the first manifestation of Jesus. According to John xx: 15-17, he appeared first to Mary Magdalene; according to Matthew, he appeared to the women as they were hastening away from the sepulcher. Matthew may have generalized the occurrence which John has given in detail, and represented Jesus as appearing to the women, when as a literal fact he appeared to only one of their number. This is no unusual form of speech. We rather infer, however, from the narrative, that Jesus appeared twice, viz., 1, to Mary Magdalene, and 2, to the women who had been with her when she first came to the tomb.

In the accounts of what occurred in the morning there are no contradictions. The whole period taken up by these events probably was not more than an hour, and may not have been half that time. Yet how have the disclosures of those few moments revolutionized the world, changing its great currents of thought and inaugurating a new and momentous era in its history!

Leaving the events of the morning, the writers go on in very different ways. After a paragraph relating to the soldiers, and without anything to indicate the time or events that had intervened, Matthew hastens to give an account of the meeting which Jesus had appointed with his disciples in Galilee. Luke details in full the meeting of Jesus with two disciples (not apostles) on their way to Emmaus in the afternoon, and his appearance to the apostles

appeared thus: Simon Peter and Thomas called Didymus, and Nathanael of Kana in Galilee, and Zebedee's [sons], and two others of his disciples, were together. ³Simon Peter says to them, "I go fishing;" they say to him, "We also go with you;" *therefore* they went out, and entered

in Jerusalem in the evening. This evening appearance of Jesus to the apostles is mentioned by John (xx: 19-23) in a narrative which is remarkably distinct from Luke's account, and yet strikingly corroborates it. Mark, in a passage (xv: 12-20) which Tischendorf rejects as not belonging to the Gospel, says that Jesus appeared in another form to two disciples as they were going into the country; that they announced it to the rest—their associates, and probably not the apostles—and were not believed; and that afterwards he appeared to the eleven as they were at meat, and reproached them for their want of faith. This part of Mark's gospel is very much condensed, and evidently crowds into a few sentences sayings and events which were separated by considerable intervals of time.

The Different Times of His Appearance. From all the accounts we gather that Jesus appeared: 1, to Mary Magdalene (John xx: 13-17); 2, to the (other) women (Matt. xxviii: 9-10); 3, to Peter (Luke xxiv: 34, 1 Cor. xv: 5); 4, to the two disciples on their way to Emmaus (Luke xxiv: 15), which may possibly have been before his appearance to Peter; 5, to the apostles (Thomas being absent) at supper in Jerusalem (Luke xxiv: 36-42, John xx: 19-20, 1 Cor. xv: 5); 6, on the next Sunday at Jerusalem to the apostles, and particularly to Thomas (John xx: 26); 7, to above five hundred of the brethren at once, probably in Galilee (1 Cor. xv: 6); 8, to James, probably also in Galilee (1 Cor. xv: 7); 9, to all the apostles (1 Cor. xv: 7), probably the same meeting as that described in John xxi; 10, to the apostles on a mountain in Galilee (Matt. xxviii: 16-17), which may be the same as his appearance to "above five hundred." 11. There is the charge given to the apostles (Matt. xxviii: 18-20, Mark xvi: 15-18) with nothing to mark the time or place. 12. There is the last interview, ending with his ascension (Luke xxiv: 44-50, Mark xvi: 19-20, Acts i: 4-10). But as Jesus was seen of the apostles from time to time for forty days (Acts i: 3), "speaking to them of the things pertaining to the kingdom of God," we have no reason to suppose that these were the only occasions on which he was seen by them.

Matthew (xxviii: 7-10) says that both the angel and Jesus directed the women to announce a meeting of the disciples with him in Galilee. "Go, tell my brethren that they go into Galilee, and there shall they see me." "Then," verse 16, "the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted." If Matthew, one of the apostles, knew, as he must have known, of the meeting of Jesus with the apostles more than once in Jerusalem, how could he fail to leave some record of the fact in his narrative? His gospel is only a sketch of portions of our Savior's life, and nowhere professes to give a full account of everything that took place in a single instance. His whole account of the resurrection, and the sayings and events

the boat, and they caught nothing during that night. 'But when the morning came, Jesus stood on the beach. The disciples, however, did not know that it was Jesus. 'Then Jesus says to them, "Children, have you any food?" They answered him, "No." 'And he said to them, "Cast the net

connected with it, contains only a few more words than it requires to fill one of these pages. A dry summary of facts, such as would be required in order to bring the various particulars within such limits, was not at all after his manner of writing. He gives the salient acts and words as they lie most prominent in his mind, often without reference to the intervening or accompanying circumstances. He belonged to Galilee, and may have gone thither before the other apostles to call the disciples who were there together to meet their risen Lord. In this way, the meeting there may, after an interval of some years, have been the one which he remembered most distinctly, and which he therefore selected to be preserved in his brief narrative. The points which he relates are all connected together. On the morning of the resurrection, both the angel and Jesus speak of the meeting which was to take place in Galilee, and after stating this, and inserting by way of parenthesis a short account of the bargain between the elders and the soldiers in regard to the events of that morning, Matthew passes over all that took place in Jerusalem, and hastens on to the meeting in Galilee.

But he says that at the meeting in Galilee "some doubted." If the meeting spoken of as taking place in Jerusalem had really taken place, how could there have been this element of doubt? There is nothing to show that the meeting in Galilee was confined to the eleven. The direction, "Go, tell my brethren," indicates a wider circle. St. Paul speaks of Jesus being seen by above five hundred at once. And it certainly would not be strange if some of these five hundred came in an unbelieving state of mind. The honesty of the writer who recorded the doubt is more remarkable than that the doubt should exist under such circumstances. The great and important omissions which must, from the nature of the case, belong to so brief a narrative, should make us slow to infer that even important facts connected with the events which he relates, either did not take place, or were unknown to the writer, because they are not mentioned by him. This consideration has had too little weight both with those who defend and those who would break down the authenticity of the Gospel narratives. In accounts which from their very nature and design are necessarily so incomplete and fragmentary, the omission of any fact, however important in itself, is no evidence that it did not take place, or that it was unknown to the writer. With so many facts of the greatest significance and weight pressing upon him for admission, and yet obliged as he was by the necessities of the case to exclude most of them from his narrative, it ought not to seem strange to us if we should find wanting in his brief account circumstances as interesting and important as those which he has retained. An accomplished writer in these times would probably fill a hundred pages where St. Matthew did one with the account of what transpired between the crucifixion and the ascension. One closely written half-sheet of

on the right side of the boat, and you will find;" and they threw it, and could not draw it for the multitude of fishes. "Therefore the disciple whom Jesus loved said to Peter, "It is the Master!" Then, when Simon Peter heard that it was the Master, he girded on his mantle,—for he was

our letter-paper is more space than he had to spare for his record of all the circumstances connected with the most momentous event in the history of our race.—*Univ. Expos.*

JOHN xxi: 25. The evangelists uniformly assert that our Lord repeatedly "showed himself alive after his passion, by many infallible proofs," Acts 1: 3; that is, he was seen and handled by his disciples; he conversed with them; and, finally, they witnessed his departure from the earth. As the fact asserted is of such vital importance, and represented by the apostle, 1 Cor. xv: 3-8, as lying at the very foundation of Christianity, a methodical summary, gathered from the four evangelists, may form an appropriate conclusion of the present volume. (1.) The first interview with himself, after his resurrection, was granted by our Lord to Mary Magdalene, who forsook him not while he lived, even in his hour of utmost distress, and who was the first to visit his sepulcher after the Sabbath had passed. Mark xvi: 9; John xx: 11-18. (2.) He was next seen by the other women; namely, Mary the mother of James, Salome, Joanna, and others. Matt. xviii: 9. Compare Matt. xxviii: 1; Mark xvi: 1; Luke xxiv: 1-10; (3.) By two disciples on their way to Emmaus. Mark xvi: 12; Luke xxiv: 13-31. (4.) By Peter, or Cephas. Luke xxiv: 34; 1 Cor. xv: 5. (5.) By ten disciples, Thomas being absent. Mark xvi: 14; Luke xxiv: 36; John xx: 19-24. To this appearance Paul is supposed to refer, 1 Cor. xv: 5. Five times on the day of his resurrection, he was seen in different places by different individuals, not one of whom doubted his identity. (6.) He was next seen about a week afterward, by the eleven, Thomas being present and obtaining the actual demonstration which he demanded as the condition of believing that his Master was truly alive. John xx: 26-29. (7.) By Peter, Thomas, Nathanael, James, John, "and two other of his disciples," at the sea of Tiberias. John xxi: 1-14. (8.) By the eleven, at a mountain in Galilee. Matt. xxviii: 16-18. (9.) By "above five hundred brethren at once." 1 Cor. xv: 6. This is omitted by all the evangelists; but Paul asserts that "the greater part" of those five hundred witnesses were then living, and ready to testify the fact. (10.) By James. 1 Cor. xv: 7. (11.) By the whole number of the apostles, on the mount of Olives; and "while they beheld, he was taken up, and a cloud received him out of their sight." Mark xvi: 19; Luke xxiv: 50-51; Acts 1: 1-9; 1 Cor. xv: 7. To these may not improperly be added, (12.) his appearance to Paul. 1 Cor. xv: 8. Such was the evidence, which, during "forty days," Acts 1: 3, was given to the apostles, that their Master was truly alive from the dead. And when it is remembered, that they did not expect his resurrection, that they were slow to believe, that they would not believe even on the testimony of their associates, and that each of them subsequently became ready to testify the fact at the hazard and actual loss of life, there remains no room for doubt that they had ample

naked—and threw himself into the lake. ⁸But the other disciples came by the small boat;—for they were not far from the land, but about two hundred cubits off, dragging the net of fishes. ⁹When, therefore, they landed, they observed there a fire of charcoal, and a fish lying on [it], and a loaf. ¹⁰Jesus says to them, “Bring [some] of the fishes that you have now caught.” ¹¹Therefore, Simon Peter went on board and drew the net to the land, full of large fishes, a hundred and fifty-three; and though there were so many, the net was not torn. ¹²Jesus said to them, “Come, breakfast!” No one of the disciples ventured to ask him, “Who are you?” knowing that it was the Master. ¹³Jesus comes and takes the loaf, and the fish in like manner, and gave to them. ¹⁴This is the third time, now, that Jesus appeared to the disciples, after he had been raised from the dead.

¹⁵When, therefore, they had breakfasted, Jesus said to Simon Peter, “Simon, [son] of John, do you love me, more than these?” He said to him, “Yes, Master, you know that I dearly love you.” He said to him, “Feed my lambs.” ¹⁶He said to him again, a second time, “Simon, [son] of John, do you love me?” He said to him, “Yes, Master, you know

and conclusive proof of their Lord's identity. We need not hesitate in believing the apostolic testimony. Regarded merely as history, apart from the authority of inspiration, it is entitled to the most unlimited credit. We cannot disbelieve it, without renouncing all faith in human testimony.—*Paige.*

JOHN xxi: 12-15. “Break your fast,” and “broken their fast.” Our word lunch expresses the sense of the Greek.

JOHN xxi: 15-16. The word “love” in these verses is translated from two Greek words, *agapao* and *phileo*. Jesus asks the question with the first, and Peter answers with the second, a stronger word. But in verse 17, Jesus employs the same word that Peter uses: “*Dost thou AFFECTIONATELY love me?*” It is not easy to say what is the chief distinction made on this occasion. The words are used interchangeably, but *phileo* seems to imply the greater affection. As they are different words in the original, it was thought best to denote the difference in them.

that I dearly love you.” ¹⁷He said to him, “Shepherd my sheep.” He said to him the third time, “Simon, [son] of John, do you dearly love me?” Now Peter was grieved, because he said to him the third time, “Do you dearly love me?” and he said to him, “Master, you know all things; you perceive that I dearly love you!” Jesus said to him, “Feed my sheep. ¹⁸Truly, truly I say to you, when you were young you girded yourself, and walked where you wished, but when you become old, you will extend your hands, and *others* will gird you, and *do to you what* you would not.” ¹⁹Now this he said to indicate by what death he would glorify God. And when he had said this he said to him, “Follow me.” ²⁰Peter turned about and saw the disciple whom Jesus loved, following,—who also reclined on his breast, at the supper,—and he said *to him*, “Master, who is he that betrays you?” ²¹Peter, therefore, saw him, and said to Jesus, “Master, and this man, what [of him]?” ²²Jesus said to him, “If I wish him to continue till I come, what [is it] to you? Follow me.” ²³This word, therefore, went out among the brothers, that that disciple would not die. But Jesus did not say to him, “He shall not die,” but, “If I wish him to remain till I come, what [is it] to you?” ²⁴This is the disciple, also, who attests these things, and wrote these things, and we know that his testimony is true.

OUR LORD CONDUCTS THE APOSTLES TO BETHANY, AND MAKES HIS
ASCENSION THENCE.

Luke xxiv: 50-53. And he led them out as far as Bethany, and he raised his hands, and blessed them. ⁵¹And it occurred, while he blessed them he was separated from them. ⁵²And they returned to Jerusalem with great joy, ⁵³and were constantly in the temple, blessing God. ACCORDING TO LUKE.

Acts 1: 4-5. And being assembled with them he charged them not to depart from Jerusalem, but to tarry for the Father's promise, "Which," [said he], "you heard from me; ⁵that though John immersed in water, you shall be immersed in [the] Holy Spirit, not many days hence."

Matthew xxviii: 18-20. And Jesus came to them, and spoke to them, saying, "All authority in heaven and on earth is given to me. ¹⁹Go, therefore, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, ²⁰teaching them to observe all things [as] I have told you; and behold, I am with you all the days, even to the consummation of the æon." ACCORDING TO MATTHEW.

Acts i: 6-12. They, therefore, when they were assembled, asked him, saying, "Master, will you at this time restore the reign to Israel?" ⁷And he said to them, "It is not for you to know times or seasons, which the Father has fixed by his own authority; ⁸but you shall receive power through the Holy Spirit coming on you; and you shall be my witnesses, both in Jerusalem, and in all Judea, and Samaria, and even to the extremity of the earth." ⁹And as he was saying these things, while they were beholding him, he was taken up; and a cloud received him from their eyes. ¹⁰And while they were steadily gazing into the heaven, as he was departing, behold, two men stood near them, in white clothing, ¹¹who said, "Men of Galilee, why do you stand looking into the heaven? This Jesus who is taken up from you, into the heaven, will come in the manner in which you saw him go into the heaven." ¹²Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, being distant a Sabbath's journey.

A few verses from Acts are here inserted, as they describe in the words of Luke, the same events that are related by the other evangelists.

CONCLUSION.

John xx: 30-31. Moreover, Jesus performed many other signs, in the presence of the disciples, which are not written in this book; "but these are written that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have *æonian* life in his name.

John xxi: 25. And there are many other things, also that Jesus did, which, if they should every one be written, I suppose that even the world itself would not contain the written books. ACCORDING TO JOHN.

It was but for thirty-three short years of a short lifetime that he lived on earth; it was but for three broken and troubled years that he preached the gospel of the kingdom. But forever, even until all the æons have been closed, and the earth itself, with the heavens that now are, have passed away, shall every one of his true and faithful children find hope and forgiveness in his name, and that name shall be called Emmanuel, which is, being interpreted, "GOD WITH US."—*Canon Farrar*.

JOHN XXI: 25. S. omits this verse.

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